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ABSTRACT

This student textbook for civic education in Romanian schools revolves around the significance of human rights issues in a democratic state. The guide is divided into the following five chapters: (1) "The Significance of Human Rights Issues in the Context of Civic Education"; (2) "Individual Identity"; (3) "The Individual Person's Relationships to Other People and to Various Social Groups"; (4) "Controlling Social Life through Norms and Laws"; and (5) "The Individual and the Natural Environment." Contains a glossary of terms and a 15-item bibliography. (BT)

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A PROJECT ON

"HUMAN RIGHTS EDUCATION IN ROMANIAN SCHOOLS"

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- for some quotations the original English version was available; at the end of these quotations it is mentioned: (o.v.), that means "original version";
- in other cases, even original English texts appear in an English version adopted from the Romanian, German or French version which was used for the initial Romanian version of the text-book.

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2

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CHAPTER I

THE SIGNIFICANCE OF HUMAN RIGHTS ISSUES IN THE CONTEXT OF CIVIC EDUCATION

(1) THE CITIZEN'S NEED OF EDUCATION IN A DEMOCRATIC STATE
(2) HOW CAN CIVIC EDUCATION BE ACCOMPLISHED?
(3) WHAT ARE "HUMAN RIGHTS"?
(4) CIVIC EDUCATION AND HUMAN RIGHTS

(1) THE CITIZEN'S NEED OF EDUCATION IN A DEMOCRATIC STATE

History shows that a society can be organized and led in various ways; depending on the type of government system, its members are, as a rule, leaders and subjects or leaders and ordinary citizens.

Exercise

One of the most well-known politicians of our century, sir Winston Churchill, the Prime Minister of the United Kingdom during the Second World War said that "**democracy** is system of government, excepted all those other forms that have been tried from time to time" (o.v.):

(a) From your knowledge of history try to explain what the meaning of **democracy** is.

(b) What **other government systems** do you think Sir Winston Churchill was referring to?

(c) How would you interpret his words?

*After more than half a century of a **totalitarian communist system** of government (1947-1989) Romania is now undergoing a revival of **democratic structures** in a **rule of law**; under the circumstances it is possible as well as necessary that citizens take part **directly** in controlling society both at a local and national level.*

In antiquity the Greek philosopher Aristotle defined man as a "political being" (zoom politikon) in order words a being **who can and must become involved in the affairs of his city (polis)**. Aristotle believed that a free man, through the very essence of his nature could not but be a citizen, in the sense of "**political being**". The importance of the Aristotelian definition is that it states the idea that each and every free man[1] can become involved in running the city and it is his duty to do so. Although he was aware of the limits and obstacles involved in really making **direct democracy**[2] work. Aristotle implicitly suggested, through his definition, an ideal state in which each free man is involved in one way or another in running "his city", in other words the society he lives in.

---

[1] Aristotle himself, although in favour of **democracy (The power of the people)**, held the opinion of his time that slaves were not people but talking tools, consequently his concept of zoon "politikon" applied only to free people.

Comment

Comment on the following excerpts showing the problems that resulted from the system of **direct democracy** in ancient Athens (Robert Flacelière, 1976):

Athens is a direct democracy in which all citizens united in the Assembly, take part in governing the state. Indeed, even if people in ancient times did not use a ***representative system of government*** *as it exists today in modern states (....) a great many of the ancient cities were governed* ***directly*** *by all citizens and all the powers, the legislative, executive and judicial emerged from the* ***People's Assembly****. Obviously, such a form of government is not possible except in states covering small areas and nowadays only the local assemblies in Swiss cantons can give us an idea of the* ***ecclesiai*** *in ancient republics (pag. 41).*

Direct democracy is only possible in small-area states and with small populations.

Great was the lack of faith of democracy in those that ***it invested with power****. The number of magistrates, always grouped in colleges was a first precaution. Like the members of the Assembly (bule) the magistrates would become active only after they had undergone a thorough control,* ***domikasia****, which had in view both their* ***morality*** *and* ***competence****. Each magistrate took an oath and could be relieved of his duties at any time by a vote of* ***the ecclesia****, indeed could even be sentenced to death, as were the strategists in 406 who had won a victory over the Argin Islands (page 56).*

From the beginning democracy was "suspicious" of the elect.

As you can see, out of the half a million people living in Attica only two fifths were free men. As for the people who had ***political rights*** *and took part in governing the city, they were only a small* ***minority****. We should always bear this in mind when we speak of Greek democracy.*

Few people actually took part in governing the state.

Since direct democracy is not easy to achieve in practice, especially in a numerically large society, present day democratic states most often have a system of **representative democracy**[3].

Although man is a political being, he is not born an active citizen, a participant in the affairs of the city. For instance a person is by birth a **citizen** of a certain state but it is only in time that he can be **educated** as such. All citizens must be **informed** on the society they live in as well as about other kinds of society, past or present, with respect to the way in which social life functions and society is controlled. **Thus he can exercise his civic rights and responsibilities fully aware of what is going on around him.**

Civic education or citizenship education is intended to provide all people with the knowledge and means enabling them to participate effectively in the affairs of the "city" in direct or representative democratic systems.

---

[2] Direct democracy is the model of participation of all citizen in solving public issues.

[3] A form of government by representatives of the people, usually for a definite period of time.

Exercise

(a) Try to establish the meaning of the words: "**civic**", "**citizen**", "**citizenship**" either by looking them up in the dictionary or by asking your teacher.

(b) Give examples of inseparable civic rights and responsibilities based on the text below:

> "... Rights are the heads and responsibilities the tails of the coin, they cannot be separated. When one has responsibilities, implicitly one has rights and vice-versa ..." (Nicolae Bălcescu, 1973).

(c) Which of the statements below do you consider true? Give convincing arguments:

- Democracy is interested especially in educating citizens;
- A totalitarian government system requires competent citizens.

(2) HOW CAN CIVIC EDUCATION BE ACCOMPLISHED?

A citizen can be educated in various ways and manners as it is a continuous action which starts in early childhood with a few basic elements and is further consolidated in school.

At school children will notice that civic education can be accomplished in several ways. **The implicit manner** of accomplishing civic education refers to all school factors and aspects that can play a part in the development of the citizen, even though their influence is possibly diffuse or lacking in precise intention.

Exercise

Fill in the **worksheet** below trying to remember certain things from your experience at school which have helped you develop as a citizen:

⬇

Have you been told any thing about citizenship so far?

....

....

Is there any teacher in your school whon you consider to be a model citizen?

....

....

What knowledge acquired so far could help you exercise your citizen status?

....

....

Could your class be compared to a small-scale society? If so, why?

....

....

The explicit manner of accomplishing civic education at school " consists" in establishing a separate school subject, called in various countries "**Civic Education**", "**Civic Culture**" or "**Facts about Society**".

This school subject, frequently tightly linked to History or Geography, gives both teachers and students the chance to discuss:

- how **society** is established and how it operates;
- **the role** each of us plays in society;
- **values**[4] important to society;
- the ways we may **act** and **behave** in our social life.

Consequently, "**civic culture**" is meant not only to give students information or facts about society but first and foremost to act as a systematic framework for discussions, thereby making students think of society in a **critical-analytical**[5] way and develop a series of **civic attitudes**[6], enabling them to behave responsibly, as citizens should.

The two manners of accomplishing civic education at school do not exclude but complete and support one another.

Apart from the education we receive at school, our development as citizens is influenced by several additional factors that may or may not help us.

Exercise

Look at the worksheet below and choose from the list those items which you think have influenced your own civic education; you can eventually complete the list, specifying, if possible, in what way they proved useful to you:

Family	....	City Hall clerks	....
Written press	....	Policemen	....

---

4. **Values** - whatever a society values most (e.g. ideas, facts or objects).
5. **Critical thinking** - based on comparing various aspects related to a given field of activity and the respective reasons.
6. **Civic attitude** - position taken or manner of behaviour as a means of expressing an intention or feeling towards people, things or experiences related to civics (for instance the desire to get involved in community life through voluntary social work).

Radio ....
....
....

Television ....
....
....

Friends ....
....
....

Neighbours ....
....
....

Doctors ....
....
....

Soldiers ....
....
....

Reading ....
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________ ....
....
....

Exercise

Choose from the list below 1-2 elements (or add *1-2 elements*) which you consider important **to your own** development as a citizen and point out what exactly led to your choice (Put a small cross in the square of your choice):

Example
- ☐ of a friend
- ☐ of an adult
- ☐ of parents
- ☐ of grand parents
- ☐ of teachers
- ☐ ....
- ☐ ....

Facts about society learned from
- ☐ parents
- ☐ school
- ☐ films
- ☐ books
- ☐ newspapers
- ☐ laws
- ☐ regulations
- ☐ ....

Advice given by
- ☐ parents
- ☐ teachers
- ☐ fellow students
- ☐ policemen
- ☐ ....

Others (?): ☐

Motivation

(3) WHAT ARE "HUMAN RIGHTS"

History has known many instances when the members of a given society rebelled under various forms against those who denied them their rights and liberties and disregarded their status as human beings.

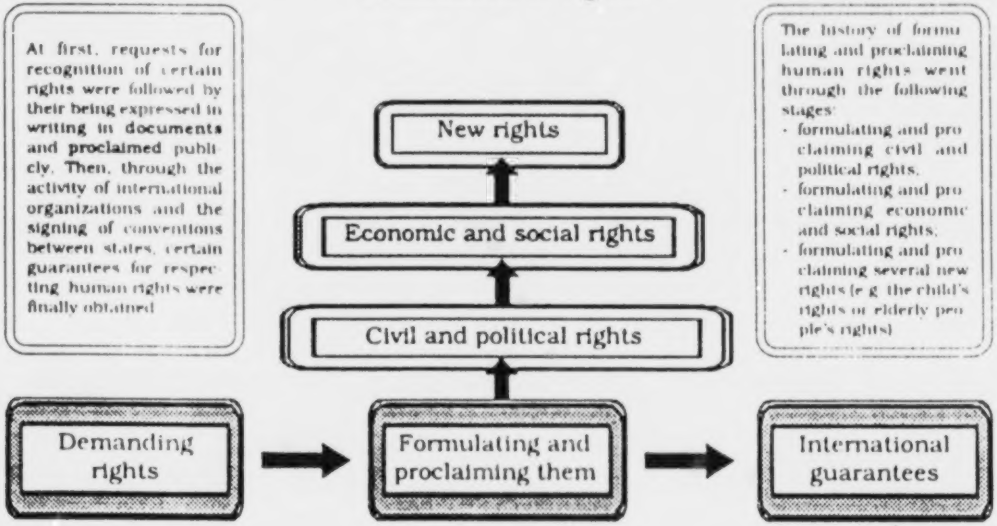
Exercise

(a) Could you name a few of these upheavals?

(b) Try to show in each case which violations of human rights ignited the rebellions.

The idea of protecting individual rights and liberties and of promoting and defending "**Human Rights**" only appeared expressly, however, in **modern times**.

"Generations of rights"


New rights
Economic and social rights
Civil and political rights
Demanding rights
Formulating and proclaiming them
International guarantees

At first, requests for recognition of certain rights were followed by their being expressed in writing in **documents** and **proclaimed** publicly. Then, through the activity of international organizations and the signing of conventions between states, certain guarantees for respecting human rights were finally obtained

The history of formulating and proclaiming human rights went through the following stages:
- formulating and proclaiming civil and political rights;
- formulating and proclaiming economic and social rights;
- formulating and proclaiming several new rights (e.g. the child's rights or elderly people's rights)

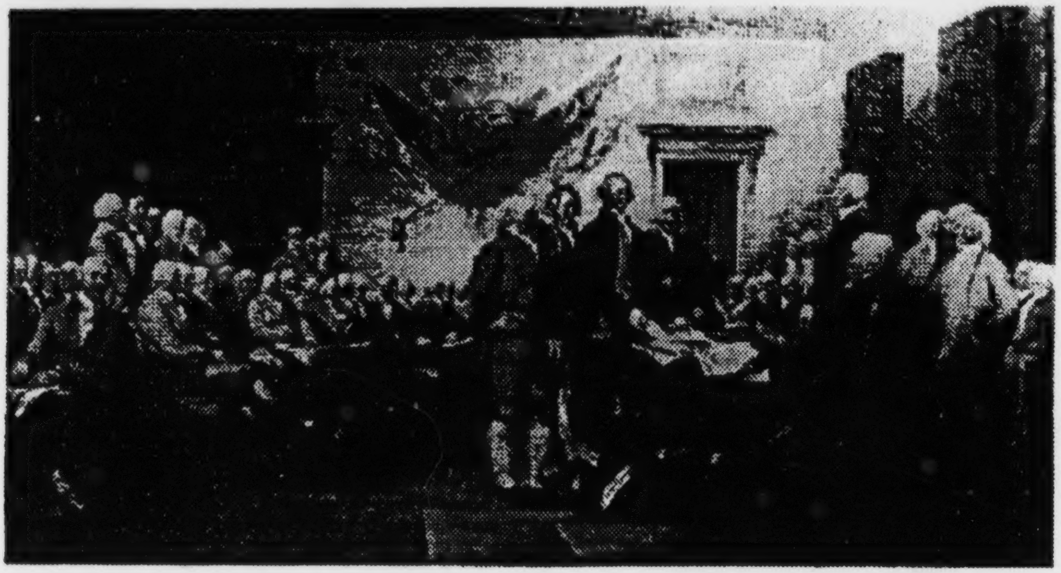
With respect to formulating and proclaiming "Human Rights" there are quite a few **fundamental documents** that pave the way from a **diffuse claim** of rights (e.g. Middle Ages revolts for the liberty of communes in Italy or in the period of the

Reformation when "**natural right**" was defined) to their precise and explicit statement:

1679 - **Habeas Corpus** (England)

1689 - "**Bill of Rights**" ("Declaration of Rights") (England)

1776 - **Declaration of Independence of the United States of America**



The signing of the Declaration of Independence

1789 - **Declaration of human rights and citizen's rights** (France)

1948 - **Universal Declaration of Human Rights** (adopted by UNO)

1950 - **European Convention on the Defence of Fundamental Liberties and Rights.**

If **Habeas Corpus** was intended to proclaim and obtain a firm guarantee of individual freedom (the right to one's own physical integrity, the right to a fair trial, the right not to be imprisoned abusively), subsequent documents had in view, as became more and more obvious, the entire range of rights and liberties of individuals as **human beings**.

Exercise

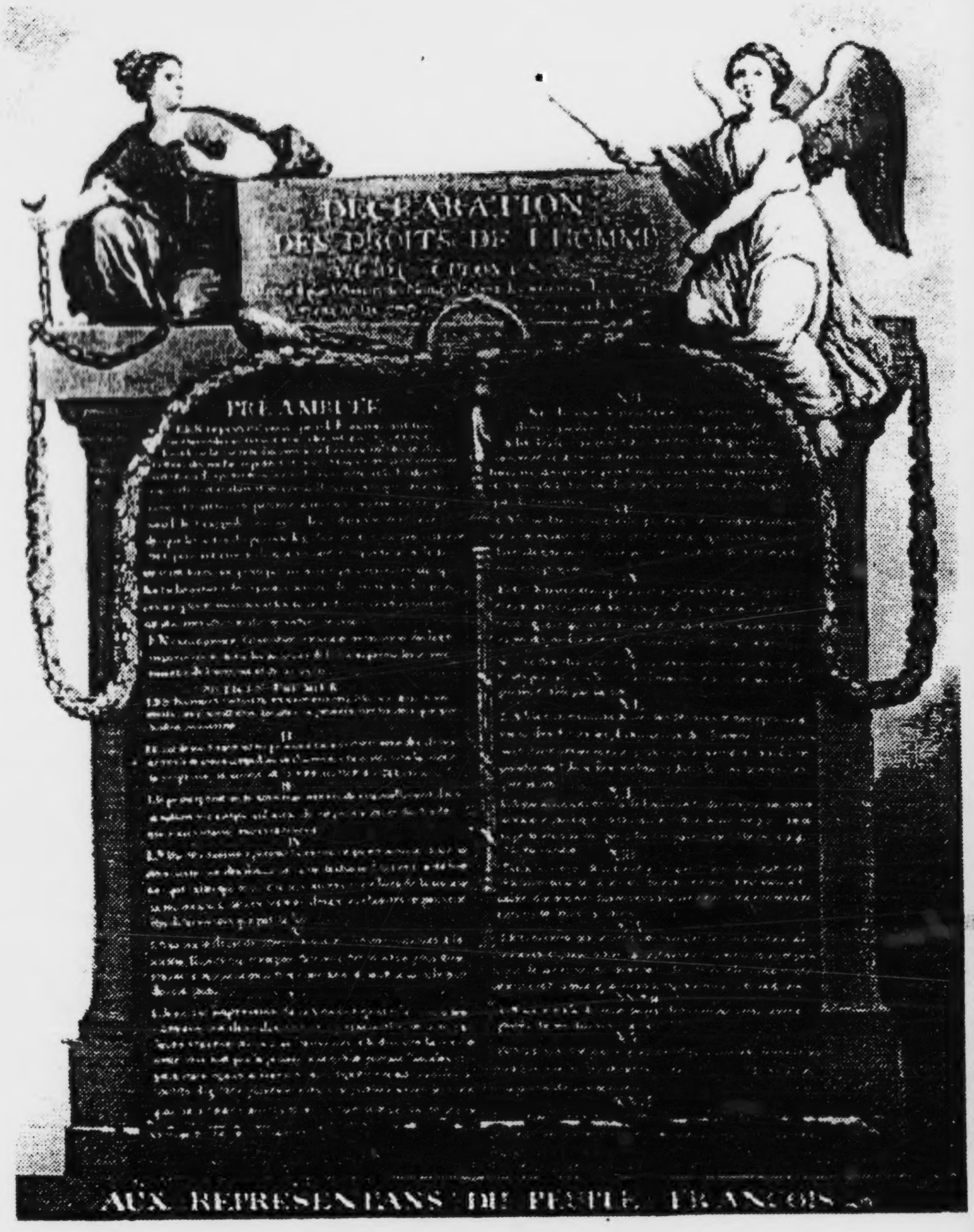
In the Middle Ages abusive arrests were made on a large scale whereupon the person under arrest would disappear, sometimes for years on end, without being tried, or would be executed without any action having been brought against him. The cells where such prisoners were incarcerated in France were called "oubliettes" (places where somebody was "forgotten").

In Latin "Habeas Corpus" means **<your body should belong to you>**. This document was the first attempt to prevent illegal arrests or detentions.

(a) Could you give examples of such arrests made nowadays (or in recent times)?

(b) Comment on cases of the kind that appear in literary works or newspaper articles.

THE DECLARATION OF HUMAN RIGHTS
AND THE RIGHTS OF THE CITIZEN - 1789


DECLARATION
DES DROITS DE L'HOMME
ET DU CITOYEN
PREAMBULE
AUX REPRESENTANS DU PEUPLE FRANÇOIS

The text placed on a pedestal presents the ***Tables of the Law****.*

Subsequent documents also discussed other aspects, such as:

- release on bail;
- respecting the rights of the citizen;
- asserting social-economic and political rights;
- guaranteeing man's fundamental rights and liberties.

The 20-th century has known indescribable horrors, resulting from a flagrant violation of human dignity, during the two World Wars, in Nazi and communist concentration camps as well as in a great many other situations in which human dignity was disregarded and the human being humiliated by virtue of discrimination criteria based on sex, race, religion, social origin or political beliefs.

In 1945 the **United Nations Organization** was set up, expressing the desire of the states of the world to impose a **peaceful solving of conflicts** and to prevent the break-out of another World War. Our country became a U.N. member in 1949.

U.N. celebrated its 50th anniversary in 1995.

U.N. Headquarters is in New York. The U.N. coordinates a large number of specialized organizations whose activity is focused on culture and education (U.N.E.S.C.O.), world nutrition (F.A.O.), refugees (the UN High Commissioner for Refugees - UNHCR), health issues child protection (U.N.I.C.E.F.).

On December 10, 1948, the General Assembly of the U.N.O. adopted the **UNIVERSAL DECLARATION OF HUMAN RIGHTS**, a document of outstanding importance as it is the first attempt in history to outline a **universal** concept of human rights and liberties.

The proclamation of these rights has in view the **minimum** conditions of ensuring and respecting the dignity of all human beings, irrespective of sex, race, language, religion, political view (or any other view), social origin, nationality, birth, wealth or other possible discriminatory aspects.

The rights specific to human beings proclaimed in this document are, in the first place, **the right to live**, to **freedom** and **personal security**. With regard to freedom not only does it include the freedom of speech and belief, the right of every individual to appeal to a court of law and to a public and fair trial, forbidding arbitrary arrest or detention but also **eliminating fear** and **poverty**.

The rights established in this document refer to **all human beings**, which gives them a **universal** character. They cannot be treated separately, isolated from the general context in which they are proclaimed. In international law human rights are approached in a **global way** which gives them their **indivisible** quality.

Definition

International law - *a branch of Law concerned with private and public relations on an international level.*

Indivisibility - *a characteristic feature of an ensemble of Laws, principles, norms, showing that the component elements cannot be treated separately, isolated from one another in other words dividing the whole is senseless.*

By signing the **UNIVERSAL DECLARATION OF HUMAN RIGHTS** the States of the world pledge themselves to guarantee that rights are respected and flagrant violations that infringe on human freedom and dignity are punished.

COUNCIL OF EUROPE CONSEIL DE L'EUROPE

For instance, on November 4, 1950 the member states of the Council of Europe signed the European Convention for the Protection of Human Rights and Fundamental Liberties which came into force in 1953. As a result of the Convention established in 1950, two organizations were set up to guarantee that the rights are exercised and to solve severe cases of infringement: the **European Commission** and the **European Court for Human Rights**.

Since October 1, 1994 the two organizations have joined forces under the name of **European Court for Human Rights** which will lead to a considerable reduction of **bureaucratic procedures**.

Definition

Bureaucracy - *used here in the negative sense of the word) a tendency to solve problems in a strictly administrative manner, exaggerating the formal aspect (documents, procedures) to the detriment of the content or root of the problems.*

In former communist states, under the domination of the U.S.S.R., between 1945-1989, although a series of human rights and liberties were proclaimed, actually respecting them was quite another matter, in some cases even the **minimum standards** put forth by the **Universal Declaration of Human Rights** were incompatible with the reality of totalitarian systems of government.

Definition

Minimum standards: *criteria, norms that rule or define the basic aspects taken into consideration in a given domain.*

Moreover, in 1948 the U.S.S.R. together with other states: (Byelorussia, Ukraine, Poland, Czechoslovakia, Yugoslavia, Saudi Arabia and South Africa) abstained from voting the passing of the **Universal Declaration of Human Rights**).

Exercise

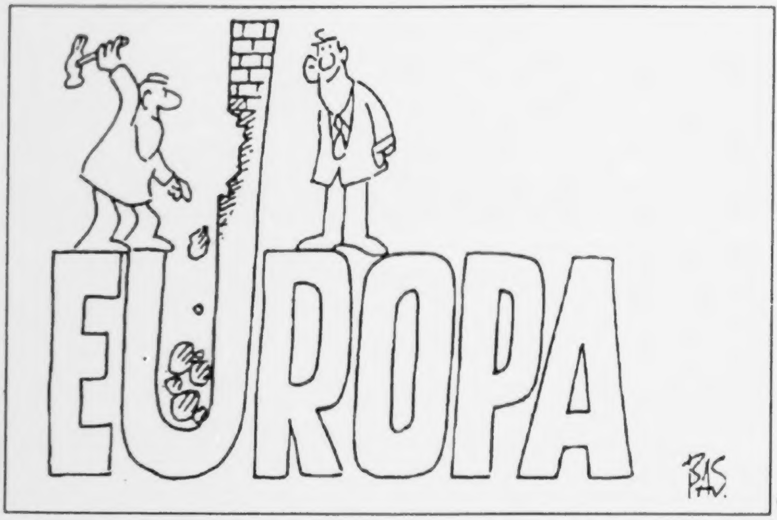
Try to find out the reasons why these states, although they did not vote against, abstained from the vote.

Romania, a member state of the United Nations Organization (U.N.O.) became a member state with full rights, of the Council of Europe in 1993. In 1994 Romania ratified the European Convention for the Protection of Human Rights and Fundamental liberties. Our country has thus taken one more important step towards integration in the European structures which define the new political configuration of the continent after 1989.

Comment

Comment on the cartoons below related to the establishment of the new Europe after 1989, the year which marked the fall of the "Berlin Wall".

This "wall of shame" was put up in 1961 at the order of the U.S.S.R. and divided Berlin into two zones: the western zone was part of the Federal Republic of Germany and the eastern zone became the capital of the former Democrat Republic of Germany. The wall became the symbol of our continent's division into two blocs opposed to one another: the Western one - capitalist and the Eastern - communist.



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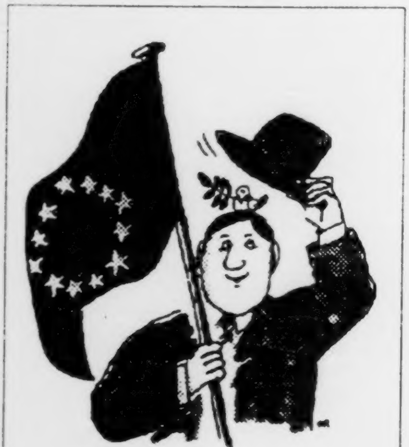
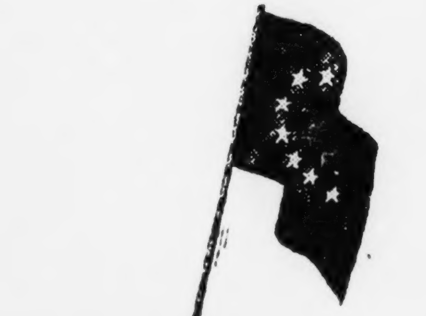




The **Universal Declaration of Human Rights** presents, in a large number of articles, the concept of universal respect for of human dignity and freedom, concretely, in the **relationships between states and individuals** and **among individuals themselves**. The respective rights are proclaimed with respect to **individuals** or **groups of individuals**, some rights being thus **individual**, some **collective**.

Depending on the sphere they refer to these rights may be classified as:

- civil rights (e.g. the right to a fair trial);
- social rights (e.g. the right to social welfare);
- economic rights (e.g. the right to fair wages);
- political rights (e.g. the right to vote);
- miscellaneous (e.g. the rights of a certain age group - children's rights, minorities' rights).

The **Universal Declaration of Human Rights** **is strongly in favour of abolishing the death penalty and all forms of slavery and defends human rights and liberties without any discrimination.**

(1) Try to classify the rights and liberties listed below according to the criteria discussed:

(a) to whom they apply (individuals/persons or groups of people)

and

(b) in view of what field of activity or aspects of human existence are the various rights proclaimed.

The right to education

The right to privacy of family and personal life

The right to freedom and security

The right to life protected by law

Freedom of thinking, conscience and religious belief

Freedom of expression

Freedom of movement

Freedom of association

(2) One of the major goals of the **Universal Declaration of Human Rights** is to promote **tolerance** or **mutual respect** among individuals and groups of individuals. Can there be cases when a **restricted tolerance** is necessary and justified? Give examples and comment on such circumstances.

Exercise

(3) (a) Try to show in **detail the rights** and **responsibilities** you have in the classroom as students.

(b) Decide if it is possible to have human rights but no responsibilities.

(c) Link the rights with the responsibilities they involve.

I have the right to personal security in the classroom

....

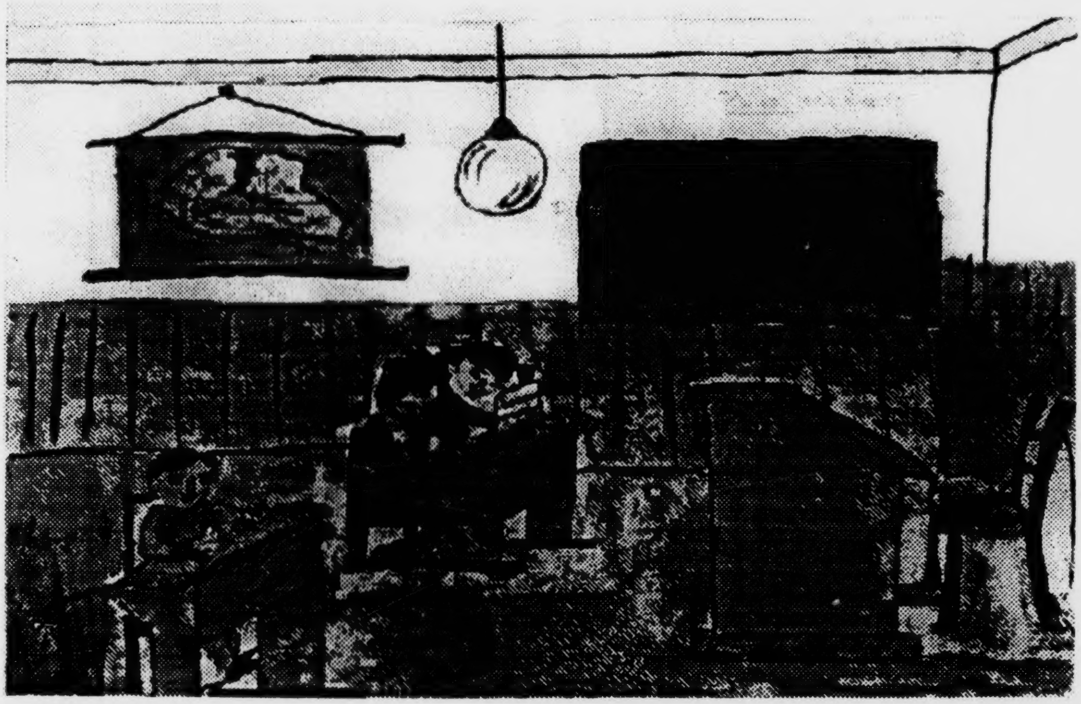
....

I have the right to express my opinion in class

....

....

(d) Try to "**negotiate**" rights and responsibilities in your class discussing with fellow-students or the form master.



Drawing by student Alina Havasi, 7th grade, School no. 25, Timisoara.

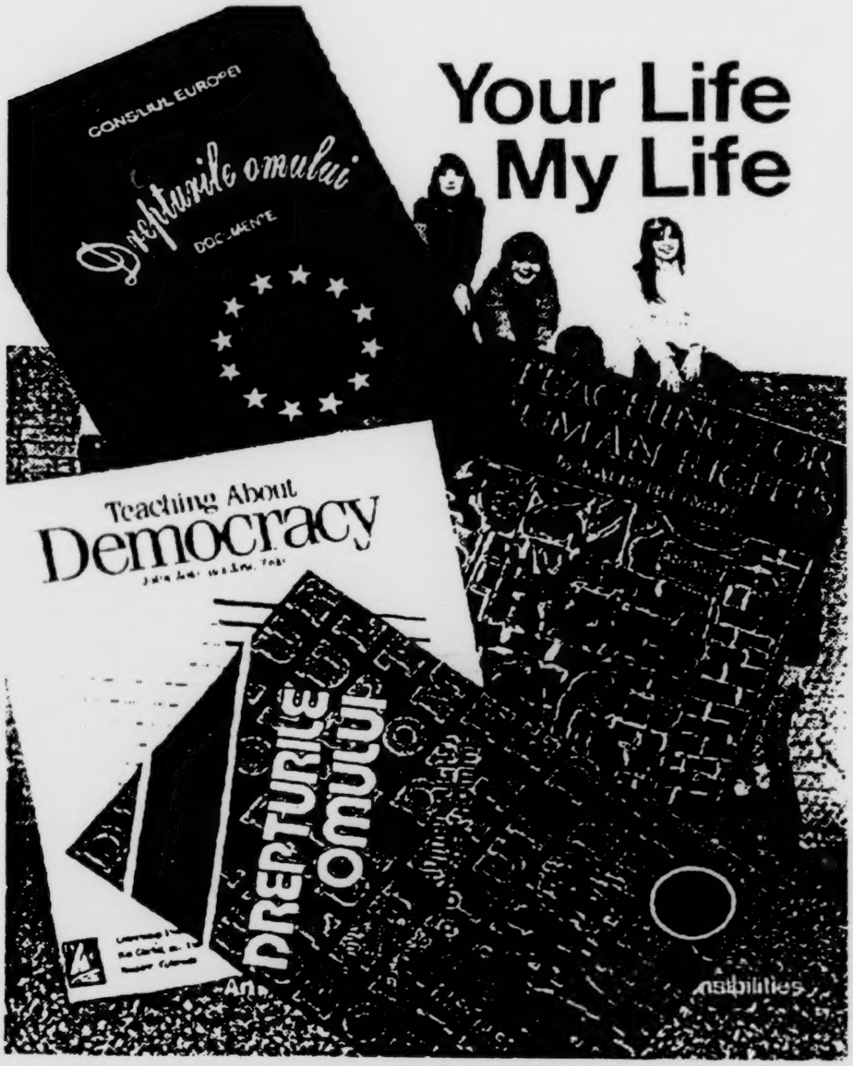
Commenting on her own work, she says:
"Grown-ups should learn what ***tolerance*** *means from children"*
Do you believe what she says is true?

(4) CIVIC EDUCATION AND HUMAN RIGHTS

At present the entire world is highly interested in human rights education. From a very tender age children become familiar with the fundamental ideas of the **Universal Declaration of Human Rights** and the **Declaration of Children's Rights**.

In many countries human rights education is seen either as separate from civic education proper or as a component part, a special chapter.

In the case of the present Students' Book we have chosen to **consider "human rights" as the basis of civic education**, consequently human rights education cannot and must not be separated in any way, from citizen education.


CONSILIUL EUROPEI
Drepturile omului
DOCUMENTE
Your Life My Life
TEACHING FOR HUMAN RIGHTS
Teaching About Democracy
DREPTURILE OMULUI
nsibilities

Examples of books, in Romania and other countries, used for civic education/human rights education.

CHAPTER II

INDIVIDUAL IDENTITY

Motto

> *"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."*
>
> THE UNIVERSAL DECLARATION OF HUMAN RIGHTS
> - ARTICLE 1 -

(1) EVERY PERSON IS UNIQUE
(2) THE SOCIAL SYMBOLS OF A PERSON'S IDENTITY
(3) THE DIFFERENCES BETWEEN PEOPLE AND EQUAL OPPORTUNITIES

(1) EVERY PERSON IS UNIQUE

The word "**person**" comes from the latin term "**persona**" and initially it referred to the people who wore masks during the religious celebrations in Ancient Rome. It was also in Ancient Rome that "**persona**" gained **judicial significances** defining man in relation to the law. **Christianity** added to the meaning of the word "person" the human characteristics of being endowed with a **conscience and morality** (Boethius) and the conviction that **the individual represents the unity of his being**, **knowledge** and **will power** (St. Augustus) i.e. between **what is**, **what is known** and **what is desired**.

Modern psychology considers that the person represents for each and every individual the unity between the biological, psychological and social conditionings that affect one's existence.

The **Romanian language** makes a distinction between **person** and **personality** in the sense that by personality we understand the particular person with special merits in a given field of activity who has gained recognition through his achievements and who differs from other people through special qualities

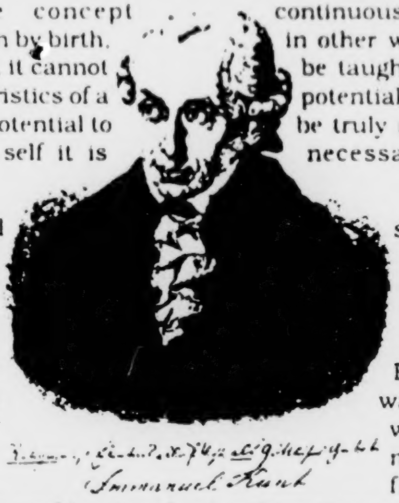
Exercise

1. Name "personalities" that you know.
   Try to point ont the special qualities of the respective persons.
2. Do you believe just any person can become a "personality"?

A crucial philosopical issue in modern times has been that of "**human dignity**" (Imm. Kant) which has had important consequences in politics. Imm. Kant, for instance, based his idea of human dignity on the belief that man is never just a means of reaching a goal (i.e. an instrument, a tool), he is the **goal itself**.

Exercise

1. Imagine a situation when man is used as a means, an instrument to an end.
2. Do you think Imm. Kant's wish that man should be seen as a goal and not as a means is a recurrent idea in the history of mankind?



Immanuel Kant

Imm. Kant is one of the most important forerunners of this concept regarding human dignity. The concept continuously strengthened the notion that every man is a person by birth, in other words "**to be a person**" is something innate to man. It cannot be taught or induced, since every man has all the characteristics of a potential person through the very act of his birth. For this potential to be truly realized, however, and for every man to fulfil his self it is necessary to have **favourable conditions**.

The history of mankind seems rather to have invalidated these noble thoughts of man considering that precisely those conditions that stimulate the fulfilment of the human being have not been granted to all people equally. Take, for instance, the fact that in most European states, the right of all citizens to education was only applied beginning with the 19th century when the law on compulsory and free-of-charge elementary education came into force. It meant that from then on children coming from poor families could go to school, a thing their parents could not have afforded before, like those of wealthy families.

In the spirit of Imm. Kant the **Universal Declaration of Human Rights** considers that every person is a **human being by birth as he is endowed with conscience and reason**. Nowadays there are more and more people who, based on religious considerations, claim that the status of human being should be given to the human foetus, that is from the moment it is conceived, not born.

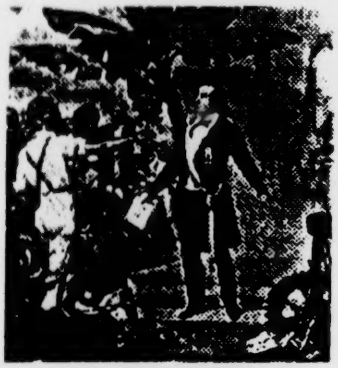
Genetics has proved scientifically that the individual is a unique presence in the human species due to the fact that he has his own **genetic code**, diffrent from those of all other individuals who have lived before or will live after him. This holds true also in the case of unicellular twins, through the division of the same ovum.

The consequences of considering man a human being by admitting that every individual as a representative of the human species, possesses **reason** and **conscience** and by further admitting that every individual is unique (at least from the point of view of his genetic code) are extremely important especially to political thought and action.

The most important of these consequences, also stipulated in Article I of The **Universal Declaration of Human Rights**, is the requirement that all people should behave towards one another in a spirit of brotherhood, of **mutual respect for human dignity and for equal opportunities in life**. These notions may seem to us now to express simple and obvious truths but their emergence and acceptance in the history of mankind in various cultures is not really either simple or obvious.

Exercise

1. Giving examples from your knowledge of history show in what way the rights to human dignity and to equal opportunities have been infringed upon.
2. Do you believe that the notion of human rights is now truly universally accepted?



Abolition of slavery in the 19th century.

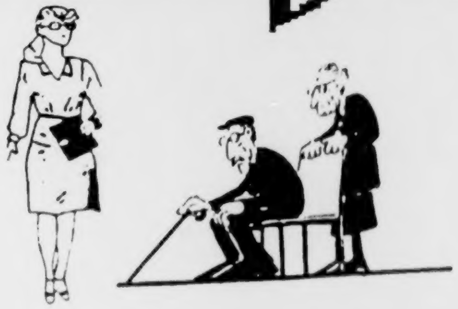
Unfortunately, the history of mankind **abounds in instances when human dignity, human freedom were not respected and the need to behave in a brotherly way to one another was ignored**. Man can give vent to his desires for domination, for treating his fellow-men as enemies and this is nothing but an expression of animal instincts which is linked to the fight for survival. The entire movement of ideas and political efforts to impose and support human rights issues have in view a certain type of education and a certain organizational structure of society, that would lead to a maximum reduction of infringements on the dignity and freedom of each and every human being.

All people are born free and equal in human dignity and rights as they all possess conscience and reason as human beings, even if there are obvious **differences** of various kinds among individuals. The fact that every human being is **unique** within the human species has been demonstrated not only by the genetic code particular to every individual but also by the **differences** between people, in apperance and behaviour.

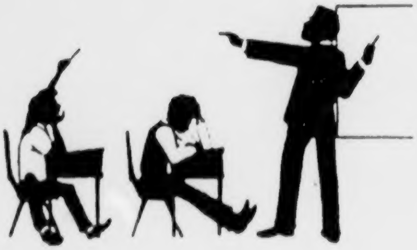
Exercise

Think of possible **differences** between people and discuss if they **affect human dignity** or if they show that people are not equal.

If one is a woman, an elderly person, a person with special needs, if one has different religious beliefs or is of a different nationality, does the fact justify an unfair treatment in society?



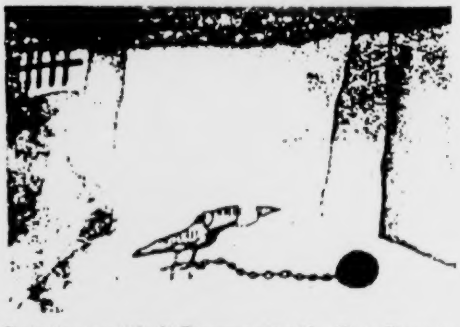
Is one's colour a source of social inequality?



The fact that **differences** arise between people, based on **colour, physical aspect, state of health, physical** and **moral integrity, level of intelligence** and **performance** in a certain field of activity in no way contradicts the fundamental principle of human rights, discussed above.

Exercise

The 20th century has witnessed the horrors of Nazi and communist concentration camps in which tens and hundreds of thousands of people were deprived of elementary rights, including the right to live, and that only because they belonged to certain **social categories**, to a certain **race** or **religion** or because they shared certain **ideas**.



*Painting entitled "**Oppression**" by Puis Rosato*

Why do you think some persons do not wish to acknowledge the theoretical equality of all people and abusively violate the freedom of their fellow men? Give possible reasons.

The differences among people and the unique character of every human being determine the richness and variety of human relationships in society. They are additional arguments in favour of the respect for human dignity and freedom in every individual as a special appearance in the human species.

Exercise

What do you think society would look like if all its members looked alike and had the same qualities?

Explain the meaning of the following words with the help of your teacher or a dictionary:

person: ....

personality: ....

dignity: ....

conscience: ....

reason: ....

genetic code: ....

liberty: ....

equality: ....

brotherhood: ....

Comment

> Comment on the following text:
> "Man is but a reed, the weakest in nature, but it is a reed endowed with reason."
>
> *Pascal, Pensées* (Reflections)

How could you relate the meaning of this fragment to the content of Article I in the **Universal Declaration of Human Rights**?

(2) THE SOCIAL SYMBOLS OF A PERSON'S IDENTITY

The fact that we look very different from one another both allows and requires the existence of means of **identifying each individual in society**.

> **Mircea Eliade**, the great thinker and historian of religions presents, in his book entitled "***The history of religious beliefs and ideas***" (vol. I), a very interesting theory on the representation of gods in Ancient Egypt as having a human body and the head of an animal (e.g. snake, jackal, etc.). Mircea Eliade considered that the inhabitants of Ancient Egypt had noticed the great diversity of human figures as opposed to the relative similarity of animal figures in the case of each species. Wishing to highlight the immutable, eternal character of their gods, the Egyptians chose to represent them not as human beings but as animals since each individual seemed to reproduce the typical image of its species.

A person's appearance differs not only from individual to individual but also in various moments of a person's existence, depending on age or state of mind and body.

In early childhood, around the age of three, the individual becomes aware of the dissimilarities between himself and others and starts to show this awareness of individual identity by referring to himself no longer using the third person but the first person singular (i.e. "I" instead of "he").

Human figures expressing states of mind and feelings.

People can differ from one another and can express their individual identity in society by means of **social identity symbols**, some of them being enforced by law. In civilized societies most of these social symbols of identity are registered in legal papers that indicate the **identity and social status of an individual**, to be precise, the particulars of his existence in society, for instance the date of birth, if he is married or single, address etc.

The social symbols of identity could be divided into two main categories:

(a) **institutional symbols** (bureaucratic) (identity papers: identity cards, passport, savings book, permits of various kinds, certificates of social status, driving licence, student's cards, etc.);

(b) **non-institutional symbols** (non bureaucratic) (physical appearance, nickname, a certain kind of behaviour) through which a person manifests his particular identity in most instances **in relation to the identity of a social group**.

Especially in the case of bureaucratic symbols but also in that of non-bureaucratic ones (e.g. the nickname) individual identity is expressed primarily by one's name.

NAME OF A PERSON

A person's name is the main code for recognizing his identity, at any moment of his existence. The name of a person, in the case of Romanian citizens is made up of a family name (surname) followed by one or several names (first name or Christian name). In official papers the complete name of a person includes the father's initial.

Example: Ionescu P. Maria Lucia

Parents decide on the name of a child and register it immediately after birth at the Registry Office in order to fill in the birth certificate. A person can change his name in the course of his life in the following cases:

↓

(a) by **marriage or divorce** - the couple may take both surnames or may choose one (usually the husband's) and by divorce they can give up the surname adopted through marriage and revert to the initial surname.

(b) by **having the surname officially changed**, at the person's request for the following reasons:
- some surnames are considered shameful or unsuitable;
- some surnames can be changed as a result of adoption or because a person has become very well known through his pen name for instance;
- under the circumstances the change of surname is effected by a special procedure, specified by law.

Exercise

Give examples of various surnames used in the course of history, by various peoples, including the Romanian people.

A **person's name** is often considered the **key** to or **essence of one's personality**, as proved by the great French anthropologist **Claude Levy Strauss** in the case of primitive communities. His book "***Sad Tropics***" shows the **magic quality** attributed to the name of a person. He learned that South American Indians believed the knowledge of a person's name gave one power over the respective person. That is why Indians refused to tell their names to strangers and did everything in their power to prevent their enemies from finding them out. There existed, for instance, the fear that if the enemy knew the name of a man, he could use witchcraft on him and even kill him.

Sometimes a **nickname** is linked to a **name**, in the family, group of friends or at work. Nicknames can be an expression of affection but also a sign of contempt or irony. Consequently in the first case the person involved may accept it gladly or in the second case he may be very distressed: If we wish to show respect for a person's dignity then we must refrain from giving indecent nicknames.

Exercise

In the days of Ancient Rome important persons were given nickname that highlighted their brave deeds. For example, after conquering Dacia, **Trajan** was nicknamed **Dacicus**. Give other such examples of nicknames of historical personalities and discuss their significance.

Names are sometimes the object of vanity and may lead to dramatic situations. To be precise there is the belief that a family name can only be perpetuaed by male descendants while the birth of female offspring is regarded as undersirable and the mother may lose favour with the father and other members of the family.

A well-known discourse in Willian Shakespeare's play "Romeo and Juliet" provides a very good example of what importance is attached to names and what a serious mistake it is to overdo it. The two young people, Romeo and Juliet, came from rival families, the Capulets and the Montagues. The families would not hear of a love relationship between the two youths owing to the enmity that had existed between the families for generations. Juliet broods on the overrated importance attached to a family name as symbol of its honour. Thus Juliet addresses Romeo in the famous balcony scene:

"Tis but thy name that is my enemy;
Thou art thyself though, not a Montague.
What's Montague? ...
that which we call a rose
By any other name would smell as sweet;
So Romeo would, were he not Romeo call'd
retain that dear perfection which he owes
Without that title."

Exercise

Set up work groups; then each group will choose one or two of the exercises below. Tell your fellow students the results of your group's discussion.

(1) Do children have a right to individual identity? In what way?

(2) Try to make a correct connection between an identity paper and the authorized office that issues it.

- Birth certificate	Ministry of Foreign Affairs
- Marriage certificate	Registry Office
- Passport	
- Driving Licence	Ministry of Interior Affairs

(3) What happens if a person loses one of his identity papers (or all of them)?

Does it means he has lost his identity?

(4) Sometimes a substitution of identity may take place, by chance or on purpose. Give a few examples that you know of from the press, literature or stories you have read and indicate the consequences for each, separate case.

Helpful examples:

(a) The substitution between the **prince** and the **pauper** (Mark Twain - **The Prince and the Pauper**);

(b) **Elysa** (G.B. Shaw - **Pygmalion**): the possibility of "changing a person's identity" through education;

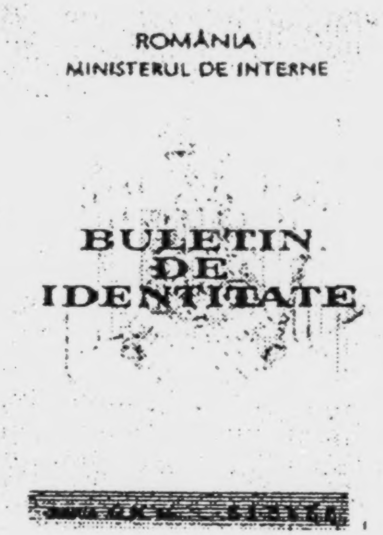
(5) Give correct answers to the questions below; try to show also in each case if you already have the respective identity documents:

(a) At what age must Romanian citizens get their personal identity card:

16 ☐
14 ☐
18 ☐

(b) At what age does a child obtain an individual passport:

15 ☐
14 ☐
18 ☐
under special circumstances, at any age ☐



ROMANIA
MINISTERUL DE INTERNE

BULETIN
DE
IDENTITATE

(c) Until the legal age for obtaining an individual passport can the child be registered in the passport of:

his mother ☐
his father ☐
both parents ☐
his grandparents ☐
his older brothers ☐
his legal guardian ☐

(d) Until 1989 a person's possession of a passport was extremely **restrictive**, in the sense that few people were allowed this fundamental human right and were able to travel freely abroad. What do you think was the reason for these restrictions?

....
....
....
....
....

(6) For how long is your identity card valid?

5 years ☐
10 years ☐
unlimited ☐

What about a passport?

5 years ☐
10 years ☐
unlimited ☐

(7) Under what circumstances can identity papers be retained?

....
....
....
....

(8) Try to make up a story about a person (or several) whose identity is not recognized.

....
....
....
....

(3) THE DIFFERENCE BETWEEN PEOPLE AND EQUAL OPPORTUNITIES

The Universal Declaration of Human Rights

"Everyone has the right to life, liberty and security of person"

ARTICLE 3

"Everyone has the right to equal access to public service in his country"

ARTICLE 21

"Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployement"

ARTICLE 23

"1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages, technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit."

ARTICLE 26

"No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms"

ARTICLE 4

"Everyone, as a member of society, has the right to social security"

ARTICLE 22

"1. Everyone has the right to a standard of living adequate for the health and well-being of himself and his family, including food, clothing, housing and medical care and necessary social services and the right to security in the event of unemployment, sickness, disability, widowhood, old age or lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection"

ARTICLE 25

"Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized"

ARTICLE 28

(A) People's fundamental needs

We have had the opportunity of discussing **differences between people in previous topics**. They are not restricted either to differences based on sex, **age**, colour of skin, religious belief or ideas they may share or on **anatomical-morphological** features or **moral** characteristics.

Definition

__Anatomical-morphological__ features - features related to a person's physical appearance (e.g. colour of eyes, hair, height, shape of face, etc.)

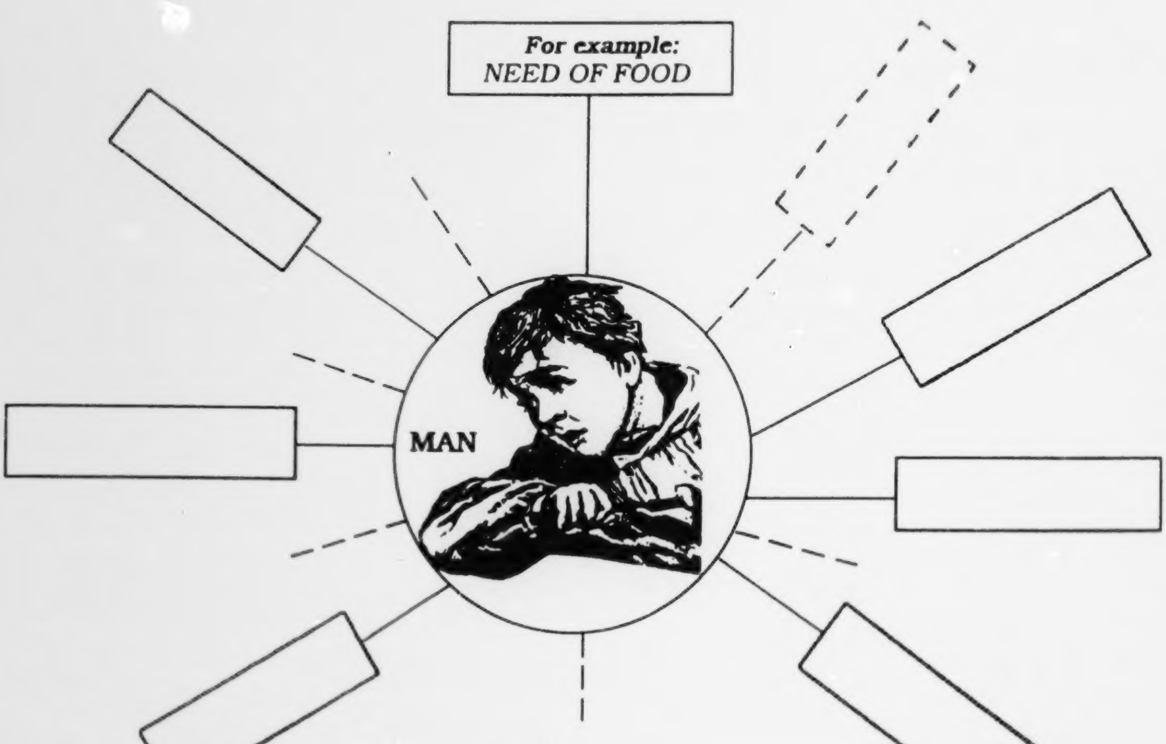
Definition

__Moral characteristics__ - features related to a person's behaviour (characteristics of the "feeling").

Social differences between people are of great importance and they refer mainly to: a person's status in society, his property, professional qualifications, education, access to the governing of society or to holding management positions on a professional level. These social differences generally determine different kinds and levels of satisfying people's fundamental needs.

Exercise

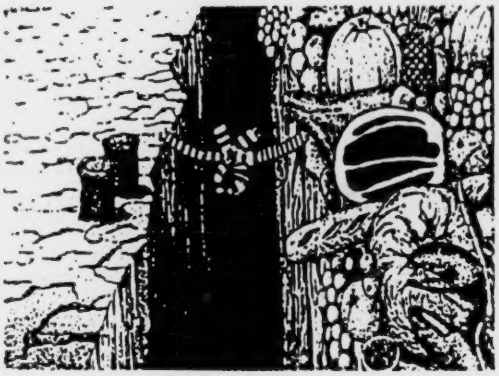
Having read the articles from the **Universal Declaration of Human Rights** on the previous page try to draw up a picture of **human needs** by filling in the empty spaces in the slots below. You may add new slots in case you discover more than the number initially provided.



People's fundamental needs are, practically, the same, irrespective of the differences between them. As human beings, all people need education, food, shelter, freedom, physical and emotional security and social security. The manner in which these fundamental needs are satisfied in various historical eras and societies, differs however, to a large extent.

Comment

What comments does this drawing bring to mind with regard to the various ways in which different societies saw to the people's fundamental needs?



In the course of history, including our contemporary era, a variety of situations can be identified in which certain fundamental human needs (or all) could not or cannot be satisfied except for a part of the population, who, consequently, enjoys some privileges compared to the rest.

Definition

Privilege *- social right enjoyed by only one person or a group of persons within a society.*

In some societies it is considered that certain people or groups of people are entitled, by birth, to the fulfilment of human needs in a different manner from the rest.

In the case of slavery, in ancient and modern times (slavery of negroes) for instance, slaves did not have the right to housing and property since they belonged to the slave-owner. Also, until the abolition of slavery in general, slaves did not have the right to education.

In India the system of castes, originating in ancient times, has continued up to the present. A caste is a self-contained group, to which one belongs only by birth right. Thus, Indian Society consisted of four castes (sudra - servants, Vaisya - free people; Ksatriya - warriors; Brahmans); there was also a fifth category, on the fringe of society - the pariah, who were, like European slaves, not even considered people.

In some countries distinctions such as race, colour, national orgin or religion have been considered a good reason to deprive certain social groups of their fundamental rights. So far, for instance, the official political system in South Africa has been called "apartheid" that is a policy of total separation between white people and negroes. The black population, although the majority, has been definitely underprivileged compared to the white population.

In the course of history women were usually considered inferior to men, and they were responsible for house keeping and raising children. Their rights to education, to self-determination, the right to vote, the right to equal pay with men is even now a cause of political dispute in many countries.

During World War II the Nazi regime did not even recognize the right to life to Jews and Gypsies. Considered to be inferior races Jews and Gypsies were exterminated on a large scale in concentration camps specially designed for this purpose.

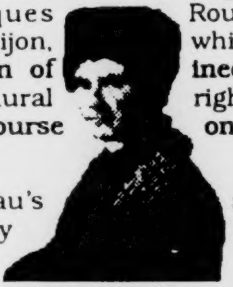
(B) Are there certain causes of social "inequality"?

The question has been on the minds of many great thinkers as the answer to it would seem to provide a solution for righting the wrongs in society, in other words for setting up a society based on real equality between people.

The generally accepted idea in most religions is that worldly order was created by God and is thus, of **divine right**, whereas philosophers believed that social "inequality" is either **natural** or the outcome of man's existence in **society**.

In the 18th century (also known as the "Age of Enlightenment") the French philosopher Jean-Jeacques Rousseau wrote an important study, proposed to the Academy of Dijon, which launched a competition on the topic "**Which is the origin of inequality between people**? Is this inequality justified by natural rights?" The work of Jean-Jeaques Rousseau was entitled "**Discourse on the origin and causes of inequality between people**".

The basic idea in Rousseau's study is that **private property** is the main cause of inequality between people.



J. J. Rousseau (1712-1778)

Definition

*(**Private property** - a person's right to own and use certain goods.)*

Comment

Comment on the excerpt below, expressing **your opinion** on the **causes of inequality** between people:

J.-J. Rousseau speeks about the progres of inequality due to the laws and to the right on property.

(fragment from his Discourse)

In the 19th century other theories emerged such as **utopian socialism** and **scientific socialism**, the latter based on the ideas of Karl Marx and Friedrich Engels, which, although different in many aspects, essentially proposed the same solution for removing inequality: **eliminating private property**.

Utopian socialism - theory on a type of society offering its members full equality as a result of their giving up private property in favour of community or public property. The term "utopian" means "something that does not exist anywhere"; it comes from "**Utopia**" the title of a literary work by the English philosopher **Thomas Morus** (16th century) in which the author imagined an ideal city bearing this name.

Scientific socialism - theory which recognized, in the opinion of Karl Marx and F. Engels, the revolutionary rights of workers to overthrow bourgeois society, based on private property of means of production and subsequently to set up a new society, without opposing classes and exploitation. The term "scientific" was intended to strengthen the idea that the change from capitalism to socialism was both necessary and inevitable since it was one of the **laws of history**

Exercise

Another 19th century opinion on private property different from the concepts of utopian and scientific socialism, belongs to the **English liberal philosopher John Stuart Mill** (1806-1873) who believed that *"the principle of private property has not yet been given the chance to show its virtues to the full"*. (Robert Heilbroner, 1994, p. 40)

(a) Do you think private proverty can prove beneficial to society? Give a reason for your answer.

(b) What "**chances**" should private property be given in society so that it may become a source of general prosperity, not just a source of wealth for a very small number of people?

In the 20th century a number states, including Romania, fell under the sphere of influence of the U.S.S.R., the first communist state in the world.

For several decades these communist countries underwent a **systematic destruction of private property which entailed a deepening of economic crisis without, however, solving the issue of inequality between people**. The fall of communism in Eastern Europe in 1989 ensured the emergence of a new social and political context which allowed the recognition and re-establishing of private property, highly stimulating to the development of a society.

Exercise

(1) Try to identify the advantage of private property for the individual and society (for example, maintaining the individual's interest in quality work).

(2) Do you think the **right to property** is justified by the existence of a human **instinct for property**?

(3) Try to identify the property in your possession.

Both the experience of former East European communist countries and that of rich, highly industrialized ones, brought to light the fact that **perfect social equality of people cannot be realized** in practice, either by eliminating private property in the first case, or by applying social security programs in the second. In highly industrialized countries based on a **democratic** government system, social inequalities between people have been substantially reduced as the respective societies are not strictly divided into rich and poor people. In between these two extremes of society (the very rich and the very poor) **the great majority of the population** forms the so-called "**middle class**" with a life standard which more than meets daily requirements.

It seems that the only solution applicable in society, capable of providing the prosperity of the population as a whole and of each individual in particular is the observance of the right to equal opportunities.

(C) The democratic principle of equal opportunities

One of the most important principles of **democracy**, stipulated also by the **Universal Declaration of Human Rights** is that of **equal opportunities** for all the members of a society. By opportunity we understand chances of success or achievement which people need in the course of their lives.

The observance of this principle in democratic states is an essential means of restricting or eliminating (partially at least) social inequalities, if they cannot be totally done away with.

Exercise

(1) Try to analyze the opportunities required by various categories of people in the following situations (should you wish to discuss other examples, write the issues down in the empty boxes):

a child from a needy family

a handicapped person

a child from a gypsy family

an orphan

an immigrant

a country child

an unemployed person

(2) (a) Do the students of a class have the same opportunities in life?

(b) What do you think is the link between "copying" and "having the chance" to get the same mark?

....

....

....

....

The states and governments that adhere to the principles of democracy and the principles of the **Universal Declaration of Human Rights** are **obliged** to take concrete steps to ensure that all citizen **have equal opportunities** in life, by promoting adequate education and social **security programs**.

Exercise

(1) Do you consider that the members in your group of friends **have equal opportunities** in life? Motivate your answer.

(2) Can you give examples of our state's involvement in ensuring **equal opportunities** in the following cases (to gather information use data from the press, statistics annual or other sources):

health
....
....
....

education
....
....
....

situation of unemployed / requalification
....
....
....

housing
....
....

Other examples:
....

....
....

....
....

....
....

CHAPTER III

THE INDIVIDUAL PERSON'S RELATIONSHIP TO OTHER PEOPLE AND TO VARIOUS SOCIAL GROUPS

(1) THE FAMILY AND ITS IMPORTANCE TO CHILD DEVELOPMENT
(2) OTHER FORMS OF HUMAN COMMUNITY
(3) INTERPERSONAL COMMUNICATION
(4) SETTLING CONFLICTS
(5) HUMAN SOLIDARITY

(1) THE FAMILY AND ITS IMPORTANCE TO CHILD DEVELOPMENT

(A) The family and its evolution in contemporary society
(B) Human Rights and the family
(c) The importance of the family to child development

(A) The family and its evolution in contemporary society

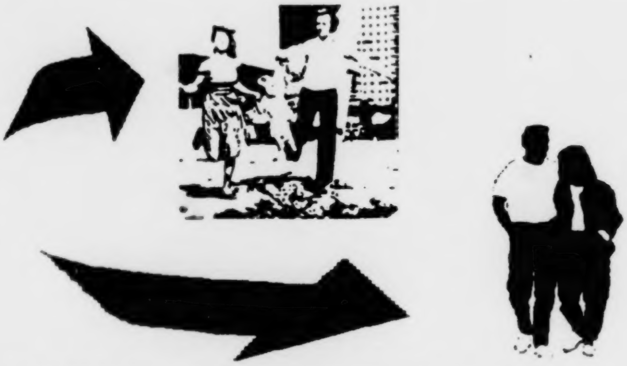
It is in the family that a child first learns how to live together with other people. By family we understand a number of persons related to one another by blood (biological) ties, feelings and social relationships.

A modern family, considered as such because of living together, usually consists of parents, children and possibly grand parents. In the past, the "large family" model was predominant, in which several generations of relatives, of various degrees of kinship, all lived together. The large family is only rarely to be seen today and that only in rural areas.

In our country family ties (in the large family sense of the word) are still very strong, although from the housing point of view most families have become nucleus type.

Definition

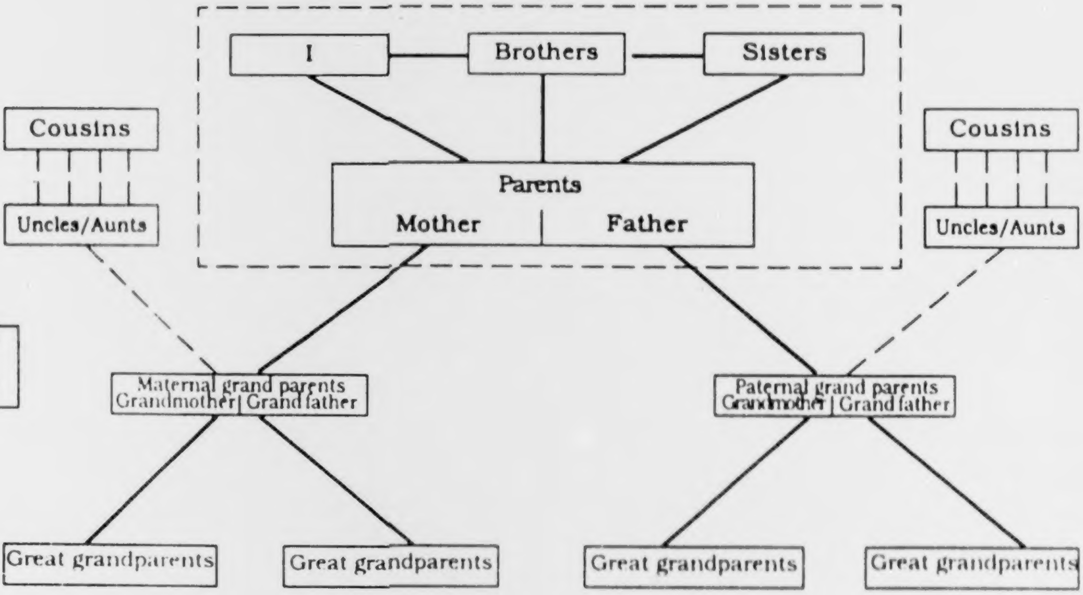
the nucleus family is made up only of parents and children.



Exercise

(a) Name the persons you consider are part of your family.
(b) What do you think your future family will look like?

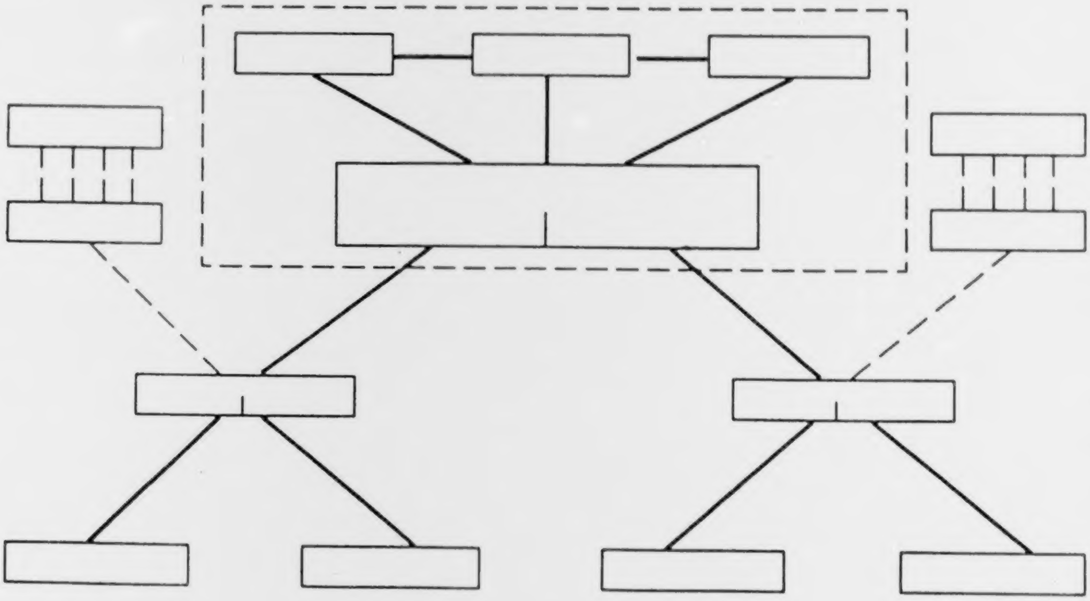
The families of the nobility were deeply concerned with their **family tree**. It represented the image of their **blood relationships** and **alliances** (marriage) thus illustrating the history of the respective family and the succession of generations, showing the more recent or more remote ancestors.


I
Brothers
Sisters
Cousins
Uncles/Aunts
Parents
Mother
Father
Cousins
Uncles/Aunts
Maternal grand parents
Grandmother | Grand father
Paternal grand parents
Grandmother | Grand father
Great grandparents
Great grandparents
Great grandparents
Great grandparents

Family tree model

Exercise

Try to fill in the empty spaces in the family tree of your family:



Social recognition of what the family means is made on the basis of juridical provisions, set forth in the **Code of the Family** and the **Civil Code**. These provisions may differ from one country to another.

Comment

Comment on cases of juridical recognition of a family in Romania and one in France.

Romania?	**France**
☐ What does a family mean, from a legal point of view?	☐ a family consists of at least two persons: · *either a couple (married or not) and, depending on the case, unmarried children, under 25 years old;* · *a single person (or married, but a widow or divorcee) and unmarried children under 25 years of age (a single - parent family).*

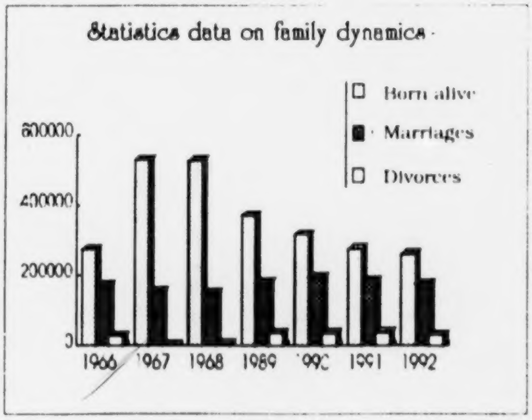
The component elements and functions of the family have changed a good deal in the past few decades compared to **traditional situations**. In this sense, **statistically** speaking, here are some of the **general tendencies**:

- ☑ family size is decreasing and the average number of children per family is less than two.
- ☑ the family is gradually turning into a **consumption unit**, losing its role as **production unit**;
- ☑ **divorces** are increasing in number;
- ☑ **family ties** tend to weaken;
- ☑ the family is, totally or partially, **transferring to society** an increasing number of **functions** (economic, religious, educational, protective, sanitary etc.).

Definition

Statistics - *discipline concerned with recording the quantitative aspects of social phenomea as a basis for qualitative interpretations.*

Years	*Born alive*	*Marriages*	*Divorces*
1966	273678	171243	25804
1967	527764	154105	48
1968	526091	146988	4023
1989	369544	177943	36008
1990	314746	192652	32966
1991	275275	183388	37031
1992	260393	174593	29290



Comment

Read and comment on the following selected excerpts related to **contemporary family** evolution; try to decide if they are valid for our society as well.

Dictionary of Sociology. Babel Publishing House Bucharest. 1993, p. 241

The family in its traditionally accepted meaning does not cover the entire population of a society. Beginning with the 1970's alternative models of life have evolved. Among them the most wide spread are **celibacy**, **living together by mutual consent**, **childless marriages**, **single-parent families**. Relatively low in number are homosexual couples and community-type family associations.

Jean Stoezel Changes in family functions (Les changements dans les fonctions familiales). Population et Société, nº 212. (April 1987)

The following **family image** has become typical: the mother and father are out to work, the children are not at home during the day (....). Many **traditional functions** have diminished such as those related to economy, production and consumption as well as the religious, educational, protection and sanitary ones. Even though the death rate has been reduced, according to recent tendencies, multiple birth in a family are definitely lower in number compared to the level specific to French families in the past. The number of divorces is continually growing. Finally, one must point out that **continuity between families is regressing**: more and more frequently children organize their own marriage ceremonies, independent of the family they were born in and the ties with parents on both sides - especially emotional ties - tend to weaken if they are not broken off altogether.

(B) Human Rights and the Family

(a) Give **arguments** for the ideea expressed in Article 16.3 of the **Universal Declaration of Human Rights** with respect to the family:

Exercise

natural element and *fundamental element* of society.

(b) Take as a starting point Article 16.3. which stipulates society and state **protection** of family rights and find examples (based on personal experience or other sources) of observance and non-observance in society of other provisions concerning the family:

Universal Declaration of Human Rights	**Examples**
Article 16.1 *Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.*	- specify at what age a person can marry in Romania?

Universal Declaration of Human Rights	Examples
Article 16.2 *Marriage shall be entered into only with the full consent of the intending spouses.*	Do you know of any cases when this right has been infringed upon?
Article 23.3 *Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.*	
Article 25.2 *Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.*	
Article 26.3 *Parents have a prior right to choose the kind of education that shall be given to their children.*	
Constitution of Romania	**Examples**
Article 44 ***(1)*** *The family is based on marriage by free consent, on equal rights of the spouses and the rights and obligation of parents to take care of and educate their children.* ***(2)*** *The conditions of marriage, its dissolution or annullment are established by law. A religious marriage ceremony can be held only after the civil marriage at the Registry Office.* ***(3)*** *Children born in or out of wedlock have equal rights.*	

(C) The importance of the family to child development

(C.1.) What does the family mean to a child?

The people involved in studying the modality of education for human beings admit that **family-climate** and child care play an extremely important role. By care we understand not only the parents' care to provide their children with the goods, housing and hygiene they need, but above all their concern to ensure a climate of love and warmnth for the child's first steps on the long and complicated road of **education** which will finally help him become a man.

Comment on the text selected below and try to identify the aspects stressed by the authors related to the role played by parents in their children's education.

The empty boxes allow you to complete the ideas of the text

(a) *"Animals do not need to be brought up, at least no more than providing them with food, warmth and guidance and possibly a certain protection. By bringing up we understand parents' care properly speaking, to prevent their children from using their energy in a detrimental way ... A human being needs to have his own judgement and draw up a plan of behaviour on his own. However, as he is not able to do that from the very beginning, but comes into this world inexperienced, then someone else must do it for him. One generation educates another ...... A human being can become truly human only through education. He is nothing without education. We feel it necessary to stress the idea that man can only be educated by man, by other people that is, which have in their turn been educated by others".*

Immanuel Kant - "***On pedagogy***"

?

(b) *"Applying corporal punishment to a child has often been an issue of debate ... I believe that corporal punishment is admissible, just like any other, when the child loves the person who is punishing him and is convinced he is loved in return ... When Pestalozzi stated his opinion that only parents be allowed to punish their children, he probably had the same idea in mind".*

Hans Zulliger - "***Punishment as a means of education***"

?

(c) *"These people whom I have grown used to see around me all the time and who represent my human environment, are educating me; they take care of me, provide me with food and clothing, they play with me; talk to me, bring me toys, take me out for walks and make me happy. I am beginning to see myself as a human being valued by others, to whom I belong. As I grow up I find that I have a certain influence over my family. I have a will that I can freely manifest in certain areas and what's more I can express my will, and within certain limits it will be taken into account ... I find that I have a certain position in the family, certain <rights> and <obligations> as the child of the family ... I seek shelter in the bosom of my family whenever I am hurt in my contacts with other people; that is where I go for help to fight othe. people's power over me, where I seek acceptance of my ideas, that other people don't believe in, it is the place where I can put up with being scolded because I know it is for my own good".*

Alois Fischer - "**The individual person within the family**"

?

(d) *"I advise you not to take a child from his mother's loving care and give him to a teacher to educate before he reaches the age of six ... Likewise, I advise you not to keep the child at home after the age of six because he has easily learned whatever there is to learn in the family by that age ... If we want something to be useful then we must make sure to have it well prepared beforehand. That is why parents must not be in a hurry to send their children off to school without some serious thinking on the matter, they must prepare the child for everything that will take place at school ...".*

Jan Amos Comenius - "**Preparing for school**"

?

The family is highly important for the development of a child especially in helping him to **socialize**.

Definition

Socialization - *making a child familiar with the values and norms of social life with a view to his integration in the society he lives in.*

In this sense the family must provide the child with a **positive emotional climate**, in other words family relationships must be based on love, respect and understanding. A large number of researches have proved, for instance, the connection between **behaviour disorders** (such as **agressiveness** or delinquency) and the lack

affection in one's childhood, either because the child had no family or it was either disrupted or incapable of giving the child the affection he needed. It is especially the relationships between the child and his parents - above all with the mother - in the period known as "**early childhood**" (the first years of life), **which are essential for the individual's future development in his adult life**.

For every person the family represents the **private sphere** of his existence, in other words the **place where he feels at home**, close to his dear ones and where he can re-charge his emotional batteries in view of his **public life**, especially his job.

The child undergoes socialization in the family also because within it there are precise and individualized **social roles**.

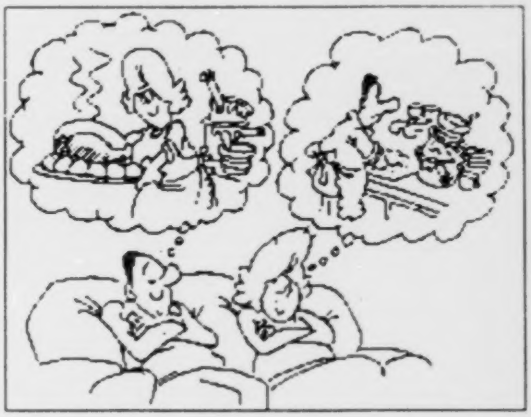
Definition

Social role - *all the types of activities, attitudes and behaviours which other people expect from us; a person can play several such roles and can change from one role to another.*

In the first place there is a division of roles between husband and wife in the family, concerning domestic activities, bringing up children and all other apects of family life.

Exercise

Based on the cartoon on your right analyze the characteristics of a husband and wife's roles in the family, focusing on domestic activities!



Up until a few decades ago, even in industrialized countries, women were generally housewives, that is they did not work outside the home to provide for the family. Circumstances changed considerably, especially after World War II. The majority of women (wives and mothers) now have a job outside the home, given the fact that, beginning with the past century, the state has gradually taken over a part of child care responsibilities by setting up day-care centers and nursery schools. Although the man continues to be called the "head of the family" the woman is generally the one who has most of the responsibilities related to daily family life. Moreover, due to worldwide male unemployment in recent years, in many families women have become the "bread-earners".

All the above aspects show that family roles are no longer as rigid and clearly-defined as they used to be in the past and that the family, like society is undergoing change.

Exercise

a) Identify such role-changes in the modern family, taking into account the suggestions below or your personal experience:

- fathers play a greater part in the care and upbringing of children;
- fathers take on some domestic activities;
- domestic activities are shared in a more balanced manner by men and women.
- ....
- ....
- ....
- ....
- ....
- ....

b) Considering that such role-changes will continue to take place in the future, discuss the following with your fellow students:

- what kind of responsibilities are suitable for the various members of a family (depending on age, sex, skills, time etc.);
- in what way should children be involved in the family's problems and responsibilities?
- what would you do if you were parents?

(c) Article 16 of the **Constitution of Romania** stipulates that: "(1) **All citizens are equal before the law and public authorities; there are no privileges or discrimination**". The content of this article can be discussed also with respect to the role and position of women in Romanian society, and their equal rights with men both **legitimately** and **effectively**.

- In a "project" - type activity write a paper on the position of women in Romanian society.

Important dates in the international recognition of women's equal rights

At the end of the 19th century there began in many states a series of women emancipation movements focused especially on the right to vote in political elections (e.g. the suffragettes in Great Britain).

1957 - The Rome Treatise - equal pay for equal work.

1979 - 18 Dec. - **European Convention on eliminating discrimination affecting women**.

(C.2.) What happens when a child cannot get a suitable education in the family?

A child may not receive suitable education in the family for several reasons:

☐ the parents are divorced;
☐ the child is abandoned;
☐ the family does not have a healthy climate.

In such cases society can intervene by finding legal solutions of providing social substitutes for the family:

- an **adoptive family** (a child can be adopted by a person or a family under the conditions stipulated by law);
- caring for and educating children in day-care **centres** and **nursery-schools** until they can earn a living on their own;
- entrusting a child to the care of a guardian, if one or both the child's parents cannot or are considered unfit or incapable of fulfilling their parental obligation.

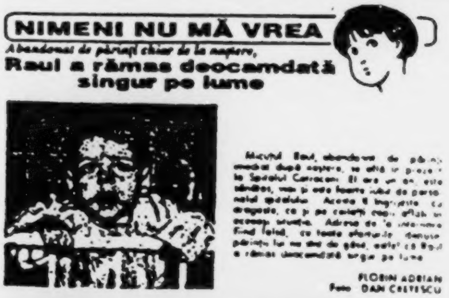
Definition

guradianship - *a juridical form of transferring the responsibilities of caring for and educating a child from his natural or adoptive parents to another person or institution.*

These forms of replacing family responsibilities, however, do not always manage to prevent or eliminate **negative social phenomena** due first and foremost to the lack of education and family climate, such as abandoned children that roam the streets and **juvenile delinquency** (violations of the law by minors).

Exercise

The press often relates cases of this kind; attempts are thus made, by means of the press, to **heighten public** awareness of the problem since abandoned children or orphans are **everybody's** concern.



NIMENI NU MĂ VREA

Abandonat de părinţi chiar de la naştere,

Raul a rămas deocamdată singur pe lume

FLORIN ADRIAN
Foto DAN CRETESCU

(a) What is your opinion of the statement above?

(b) Who do you think should get involved and in what manner, to help children in this kind of situation?

Typical attitude of a child who lacks the affection of a family

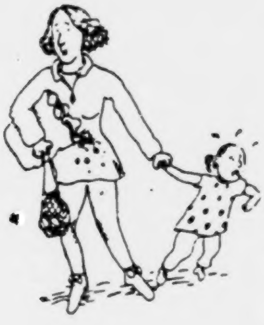
(C.3.) The family - a universe without conflicts?

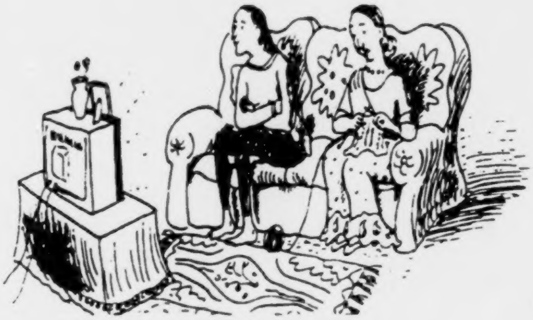
A child is confronted with conflicts between the members of the family which may become, unfortunately, sourses of aggressiveness and violence either between the spouses, or between parents and children and sometimes even the children themselves. Clashes appear, as a rule, when there are conflicts of interests or when the wishes of some members **upset** or **irritate** the others.

Seen from this perspective one might say that such conflicts are practically unavoidable. What counts, however, is to find non-violent ways of settling the conflict. That is why the family is for a child also a **model for settling conflicts** and the child will follow the pattern, sometimes **unknowingly**, in his adult life.

Exercise

In groups **try to imagine a conflict situation**, if you like taking as starting points the pictures below and suggest also non-violent solutions.

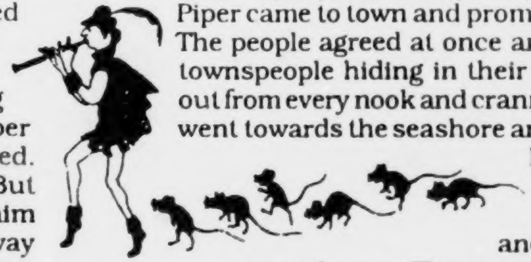




(C.4.) The importance of a child to the family and to society

A legend from the Middle Ages, "**The Pied Piper of Hamelin**" tells of a dreadful happening which led to a town's losing all its children.

They say that one year, in a town by the sea, rats grew so many in number that people failed to get rid of them. The townspeople did everything in their power but to no avail. One day a Pied Piper came to town and promised to rid the town of rats for a good price. The people agreed at once and the piper began to play his flute. The townspeople hiding in their houses saw, to their wonder, rats coming out from every nook and cranny, lured by the young piper's music. The piper went towards the seashore and into the water until all the rats were drowned. He then came back to town for his reward. But the townspeople turned their backs on him saying that he had not done much anyway and that anyone could play the flute and lure away the rats. The young man took his revenge



on their selfishness and pride and he played his flute once more, luring away, this time, innocent children. And the people of that town lost their offspring, who, led by the piper, also drowned in the sea.

Exercise

(a) Try to find the morals of this tale.
(b) What consequences does the lack of children have on a family or on society?

Families have responsibilities towards their children as well as rights expressed through what is called **paternal authority**.

Parental authority is shared equally by the mother and the father but it must only be **exercised in the interests of the child**.

Exercise

(a) What are the possible consequences if a **child eludes parental authority** (give examples from literature or movies).
(b) Try to give examples of typical behaviours or signs of recognition of parental authority on the part of the child (e.g. a certain way of greeting one's parents); choose examples related to the traditions of the Romanian people and the experience of other peoples.

Parental authority is related to parents ***<responsibility>*** *for the deeds of their minor children:*

- ☐ *Parents are held responsible by the law for the deeds of their minor children who are considered "incapable" from a juridical standpoint.*
- ☐ *Parents represent minor children in administrative procedures, they choose the home, type of education and decide on everything related to their children's material and moral life.*

unicef
United Nations Children's Fund

UNICEF - Within the family the child must also enjoy **certain rights**, intendend to ensure the unimpeded development of his personality. The U.N.O. has set up a special organ for the purpose of protecting the interest of children all over the world - UNICEF (United Nations Children's Fund).

In 1989 the General Assembly of the U.N.O. adopted the **Declaration of Children's Rights** which stipulated in article 6 "The right to understanding and love from parents and society".

UNICEF poster for the **Declaration of Children's Rights**

Exercise

(a) Invite over a UNICEF representative in Romania (The Romanian National Committee for UNICEF, str. Stirbei Voda 37, sect. 1, 70732, Bucharest) and ask him to describe the activity of this organization, or write to the Romanian National Committee and ask to be sent some materials giving information.
(b) Put together a documentation using data from the press, on the activity of UNICEF on an international scale and in Romania.
(c) Read the **Declaration of Children's Rights** and, divided into work groups, discuss various cases (known from experience or from the press or literature) when children's rights have been infringed on.

(2) OTHER FORMS OF HUMAN COMMUNITY (kinships, neighbourhoods, groups, peoples, nations, the international community)

(A) We live together with other people
(B) Who are the people we live together with?
(C) Social groups and roles
(D) The individual person and human communities - the right to one's own identity and to be different
(E) The individual person and the international community

(A) We live together with other people

When we talk about ourselves or when we introduce ourselves to somebody we disclose **our identity**, first of all, by saying our name but sometimes we also mention the **town** or **village** we come from and when we are abroad, **the country** we come from. We do so because we dot not lead insolated lives, on the coutrary, all our lives are interlinked, **some people we know personally, some we do not**. Our relationships with ***otehr people add very important features to our own identities***.

Man is said to be a **social being** because:

☑ unlike many animals, he needs to be taken care of by others and to be educated in society for a long time after birth;

☑ his characteristics, specific to the human race, can develop only in society (i.e. speech, the ability to work);

☑ he feels the need for social contacts, otherwise he feels lonely, he tends to share his joys and sorrows with others.

Exercise

Related to the above statements we can list certain special cases (exceptions) which, like all exceptions, serve to "prove the rule" Analyze each case separately (eventually in work groups) and point out your reasons in favour of life in society.

(a) *In the 18th century **Daniel Defoe** wrote a novel entitled "**Robinson Crusoe**" - the story (based on a real happening, it seems) of a young man, shipwrecked on an island in the Pacific, who is found and brought back to "civilization" after very many years. In order to survive he made use of knowledge that represented the life experience gained by many generations. Analyze a few similar examples which will help you understand that Robinson was not so "alone" on his island.*

(b) *Have you ever heard of "**wolf-children**"? In the course of history (including our own century) several human beings have been found living in the wilderness, having been brought up by various wild animals. These human beings, who had lived from birth or early childhood far from human society, did not know how to speak and their behaviour was typical of the animals that "adopted" them. Attempts at **socializing them (teaching them to speak, to eat properly, like humans do, to walk upright, to occupy themselves with activities specific to humans and to abide by the rules of social life)** generally failed and in some cases even led to their death.*

Exercise

1. Why do you think these human beings could not develop normally without the society of their fellow-beings?
2. Why wasn't it possible to socialize them after they were found?

Everyone feels, at times, the need to be **alone** with himself.

Some religions practise (in certain cases) a "**retirement from the world**".

The monks and nuns retire to a convent and some live in complete isolation, as hermits (e.g. **Daniel the Hermit**, who advised **Stephen the Great** in troubled times).

Have you ever felt the need to be alone? Why?

?

?

Some people feel distrust or contempt for their fellowmen and avoid social contacts:

- **misogynists** hate **women** considering them to be inferior and unbearable;
- **misanthropes** hate **mankind**, finding people in general not worthy of trust;
- **xenophobes** show intense dislike or fear of foreigners or **strangers**.

Try to explain the meaning of the words above with your teacher's help or by looking them up in the dictionary.

(B) Who are the people we live together with?

family

relatives

neighbours

Ion Creangă remembers nostalgically the place where he spent his childhood in his literary work "**Chilhood Memories**":

"I don't know about others but when I think back on my birth place ..."

can you continue the quotation!

friends

fellow-students

Romanian literature and world literature hold a great many examples of **groups of friends** that **share experiences**:

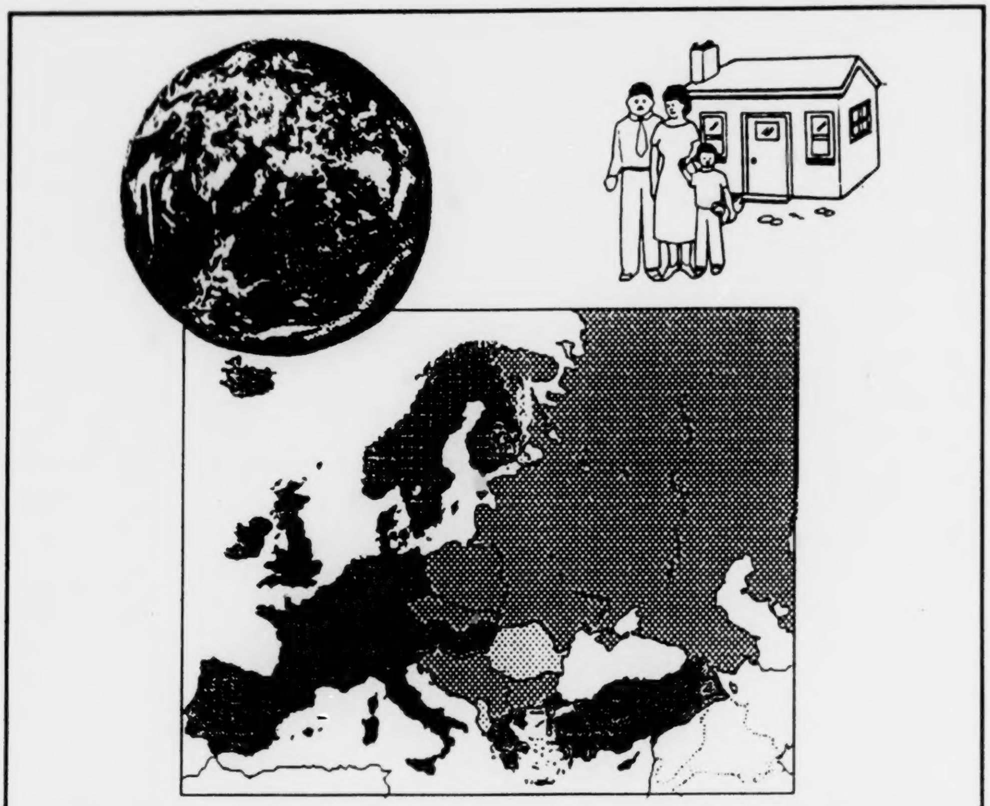
- Cireşarii (Constantin Chiriţă)
- Tom Sawyer and Huckleberry Finn (Mark Twain)

complete!

- ?
- ?
- ?
- ?

Exercise

Look at the paste-up picture below and answer the questions:

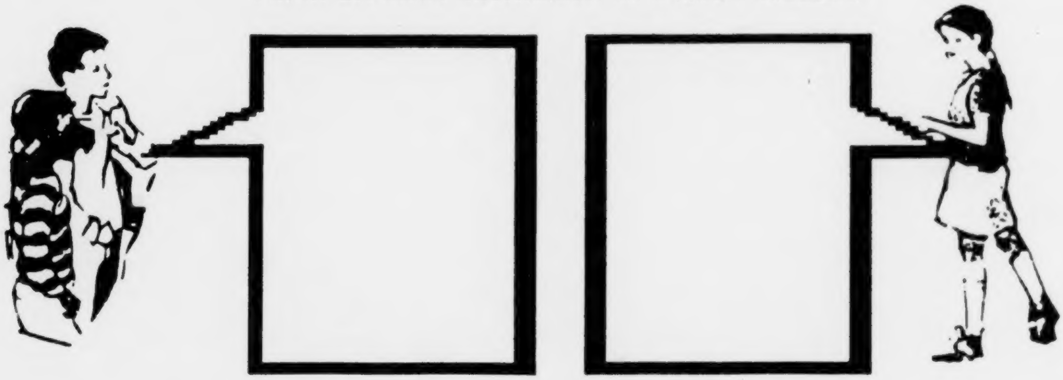


Show the approximate location of your house on the map of Romania.

(a) Imagine that you are having a **conversation with** a foreigner and the you are trying to give as much information related to **your identity** as you possibily can:

- where you live,
- who your parents are,
- who your relatives are,
- who your neighbours are,
- who your friends are,
- where Romania is situated,
- the countries that border Romania,
- the district your house, school is in,
- etc.

Fill in the same information for a fellow student.



(b) You have come across the following concepts especially in History classes:

- ☐ a people
- ☐ a nation
- ☐ an international community

Based on your knowledge of history and taking as examples the **Romanian people** and the **Romanian nation** try to show:

- the similarities and dissimilarities between a **people** and a **nation**;
- the distinctive features of the Romanian people and nation (compared to other peoples and nations).

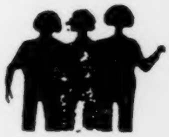
The Romanian people	The Romanian Nation
☐ Romanian language	☐ Romanian language → official language or national language
☐ When and how it came into being?	☐ When and how it came into being?
☐	☐
☐	☐
☐	☐
☐	

(c) With the help of your teacher, choose a few examples of peoples and nations and write a report; concentrate on finding answers to the following questions:

- ☐ do "**people**" and "**nation**" mean one and the same thing?
- ☐ what are "**ethnic groups**"?
- ☐ what connection is there between **people - nation - state**?
- ☐ how long have peoples existed?
- ☐ how about nations?

(d) Draw up a map of your town (area, district or neighbourhood) and point out the main buildings indispensable to community life (school, health clinic/dispensary, church, townhall, police station, firestation etc.).

(e) Give examples of public service **activities** that you have taken part in.



(C) Social roles and groups

A **person's identity** cannot be separated from the totality of one's relationships with other people. Our personalities can also be defined through our relationships with those around us and above all through or membership to one or several **social groups**.

Social groups and roles

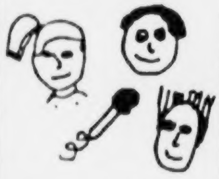
Sociology, as a scientific study of relationships between individual persons and groups in society, has stressed the fact that every person holds a certain position in a social group. The position entails a certain **role** to be played in society. Our role shows the way in which we meet the demands of society, in other words we behave as others expect us to do precisely because we are what we are (students, teachers, parents etc.)

Exercise

What is expected of a student?
What about a mother?
What about a playfriend?
What is expected of a manager or leader?
What about a subordinate?

An individual person may belong to several groups at the same time. Groups may be divided into **reference groups** (which the person wants to belong to and takes as a point of reference) and **membership groups** (of which he is a member even against his will, in virtue of what he is at a given moment). Depending on size, groups can be **small** or **large** and depending on the manner in which they are formed, they can be formal (set up **officially** and operating on the basis of **written rules**: statute, regulations) and **informal** (usually the result of spontaneons association and therefore sometimes short-lived).

Who am I in a group?



Social expectations

Exercise

For each of the examples below try to identify and present convincingly the above-mentioned group characteristics as well as the role types that might belong to the respective group.

- ☐ group of friends
- ☐ school football team
- ☐ members of a tennis club
- ☐ audience in a theatre hall
- ☐ social classes in a society
- ☐ members of a political party
- ☐ passengers in a bus
- ☐ guests at a birthday party
- ☐ members of a professional association
- ☐ soldiers in a military unit
- ☐ members of a people
- ☐ ___________________
- ☐ ___________________
- ☐ ___________________
- ☐ ___________________

Group of children in a nursery school

The roles we play as members of a several groups usually make us act under **constraint**. The group is focused on certain types of behaviours, dress, language, points of view, which we adopt to prove that we belong to the respective group or by way of asking to be accepted in the group.

Consequently, the relationships between individuals, individual persons and groups, and between social groups, places the existence of every human being somewhere in-between **freedom** and **constraint**.

Definition

"**freedom**" refers to what we want to do (how we may assert our own will).

"**constraint**" refers to our subordonating our will to other people's requirements, meaning a restriction imposed on our freedom.

Exercise

The roles we play within a group depend on our needs, **desires** and abilities.

Read the fable below; try to explain if:

- it is possible to have absolute freedom, without any constraint;
- what constraints can restrict freedom?
- there are cases when freedom and constraint are not contradictory terms.

"Paul, the litle mole, was unhappy because he could never see the sun. It is true that he lived in a comfortable tunnel underground and he lacked for nothing. All the same he did not feel happy. He felt very much alone and terribly bored. Although he was safe in his tunnel, one day his patience gave out and he no longer wanted to be cautions. He did not want to hear another word from his family about the rules he must live by. He dressed up nicely, plucked up courage and went above ground. He felt afraid, his knees trembled but soon he came to himself and rejoiced in what he had done. He would face any danger for he never wanted to feel alone and bored underground again.

He felt the warmth of the sun and brightened up. He smelled new, unknown smells and his ears were full of the song of birds. Ah, he thought, all animals are free! How beautiful nature is!

As he was roaming about happily in the meadow he reached the banks of a river. Suddenly a big fish poked his head above the water and greeted the mole:

- "Hello, I am Dănuţ! Are you afraid of me? Don't run away". Paul got his breath back after the big fright he had got on seeing the fish.

- "You see", the fish said, "I can't get out of the water any how so I can't harm you in any way. And even if I could get out of the water I would want us to be friends because I like you."

"Do you mean", said the mole, "that you can never get out of the water? But why"?

"We fish", replied Dănuţ, "are made to live underwater, on the ground we would not be able to breathe and we would die. You see, you could come out of the underground so you're better off than me".

Only then did Paul realize how happy he could be. He could breathe above ground, he could roll over in the grass while Dănuţ could do none of these things. He was so sorry for Dănuţ that he almost cried.

"You know what?" the mole said to the fish "starting tomorrow I shall come to the river every day to keep you company".

And from then on the two became great friends and would tell each other stories about the worlds they lived in".

Social groups **are dynamic**, however, in the sense that they do not remain the same, unchanged. In time, the **structure of the group** may change, so may the **external signs** of its identity (uniform, badge, haircut etc.), **the values, habits, types of behaviour** it promotes, the **fundamental rules** on which it operates etc.

Social classes are a special kind of large groups.

The entire written history of makind shows that the various human societies are structured into social classes, in other words large groups of people that differ from one another according to:

- ☑ (size and form of) property;
- ☑ access to political power and functions;
- ☑ access to the control of economic activities;
- ☑ level of education;
- ☑ standard of living;
- ☑ level of expectations;
- ☑ habits, requirements, ideals.

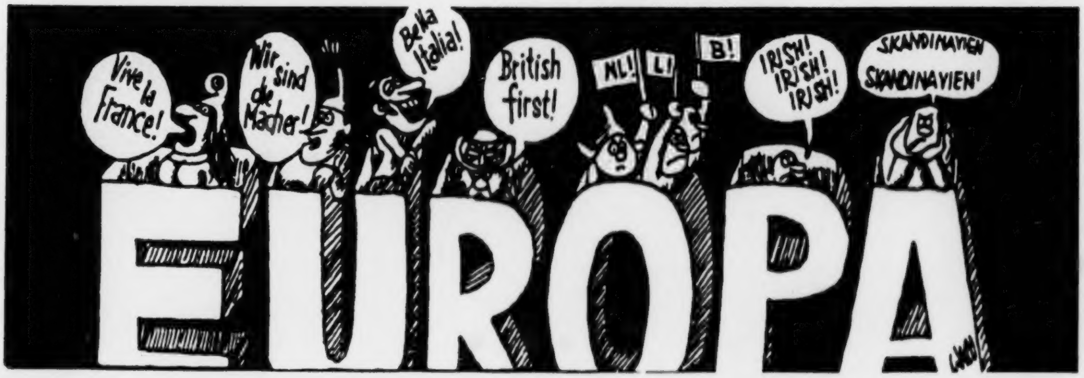
The fact that society is stratified does not means that it is notionless.

The term **social mobility** covers several aspects: the possibility of an individual's moving to another social class as well as the changes which may occur in class structure and characteristics of a given society, in the course of time.

Try to identify the social classes in our present-day society.

Exercise

(a) Comment on the cartoon below which points out the difficulties involved in creating a unified Europe, given all the different ethnic groups and national states which insist on their **own identities**. Give other examples on the manner in which various groups tend to cultivate their particular identities.


Vive la France!
Wir sind die Macher!
Bella Italia!
British first!
NL!
L!
B!
IRISH! IRISH! IRISH!
SKANDINAVIEN SKANDINAVIEN'
EUROPA

b) **Wanting to be entirely distinct from others**, some groups will adopt a **behaviour**, **language** and **clothes** that may strike one as shocking, absurd or weird. Etiquette is one such example of group **behaviour**.

Describe the **components of etiquette** for a particular social group. Decide on one social group together with your fellow students or with your teacher' s help (use as research materials: books, articles, travelogues).

For example:

- ☐ rules of etiquette at the Court of France (17th century);
- ☐ kinds of greetings in various communities;
- ☐ kind of behaviour required of the public at tennis matches or the horse races at Ascot (United Kingdoom) etc.

(c) **Ascribing a group image to an individual person** sometimes gives **rise to a description based on prejudice and stereotypes.**

Definition

Prejudices *- unfounded opinions, preconceived ideas, formulated prior to a concrete and rational judgement of an object or being.*

Stereotypes *- thinking in clichés, obsessions with regard to something or somebody.*

For instance **anecdotes** about Scotsmen describe them as being extremely stingy.

Analyze the prejudices and stereotypes involved in the examples below or in others suggested by you:

- anecdotes on the people living in the region of Ardeal
- anecdotes on the people living in the region of Oltenia
- anecdodes about Jews.
- -------------------------

(d) Such **prejudices** and **stereotypes** can become very dangerous in cases when they lead to putting the blame on a "**scape goat**", in other words when the members of one group are considered responsible for the suffering, mishaps or unfulfilment of one or several other people. **Many conflicts in the course of history as well as many present-day ones stem from such prejudices and stereotypes**. Each workgroup will choose one such example and will analyze the **consequences of prejudices and stereotypes**:

For example

- ☐ in the Middle Ages some women were believed to be witches ---> .... burned at the stake
- ☐ oppression of Jews ---> ......
- ☐ persecution of Protestants or followers of other religious faiths ---> ....
- ☐ inter-ethnical conflicts ---> ....

(D) The Individual Person and Human Communities - the Right to One's own identity and to be different from other people

Exercise

Read the following provisions included in the **Universal Declaration of Human Rights** and specify in the box opposite each excerpt the aspects taken into account when discussing the relationship between individual persons and the community/social groups:

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship or observance.

Example: the right to freedom of association

- the right to belong to a professional association;
- the right to membership in a political party;
- the right to belong to a certain church.

Article 19

Everyone has this right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

- the right to have opinions different from those of other individual persons or groups.

Article 20

1. Everyone has the right to freedom of peaceful assembly and association.

2. No one may be compelled to belong to an association.

Article 27

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

Article 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.

2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the right and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

Articole 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or perfom any act aimed at the destruction of any of the rights and freedoms set forth herein.

A democratic society is based on **pluralism**. **Pluralism means** the recognition **of the right of individual persons or groups of persons** to have their own identities, implicity the **recognition and acceptance of difference** of **religion, beliefs** and **values**.

Exercise

(a) What can happen in society when these differences lead to conflicts between individual interests and community interests?

(b) Comment on the following texts, pointing out the ideas related to the possibility of "harmonizing" individual interest with community interest and how the respective authors consider that freedom is possible.

"So far all societies have been based on the contradiction between the dominating and dominated classes ... In time, all class differences will have been effaced (after the victory of the proletariat), and the entire production will have come under the control of individual persons grouped in associations, power will thus lose its political character".

Karl Marx (1818-1883) - **The Manifesto of the "Communist" Party**

Marx refers to the fact that, in his opinion, the state will no longer exercise any constraint on a classless society, as individual interests will no longer be opposed to one another, on the contrary, they will coincide. The logical outcome is that there will no longer be any need, in his opinion, for the state to exercise any constraint.

"Freedom means doing what we want to do and any restriction is harmful".

John Stuart Mill (1806-1873) - "**On Freedom**" (the definition of freedom from the point of view of **extreme individualistic liberalism**).

"In short: people's actions are never free, they are always the result of their character, in-coming ideas, true or false concepts, which people call happiness, finally their conceptions which are strengthened by example, education and daily experience".

D'Holbach (1723-1789) - "**The system of Nature**" (a person's actions are never free because they are determined by factors equivalent to absolute constraints).

The manner in which a society can simultaneously ensure the **freedom** and **equality of individual persons** is a **philosophical** and **political** question to which no definite answer has yet been found. In present-day democratic **societies there** is a tendency to attain social justice on the basis of **equal opportunity** (see Chapter II, c).

(E) The individual person and the international community

In the past (to be precise a few decades ago) a lot of people spent all their lives only in the place they were born in not having too much information about the outside world and not being interested by it in any way.

Today one cannot deny the fact that every one of us, although maybe not aware of it, lives not only in a **local and national community** but also in an **international community** which now totals over 5 billion inhabitants on Earth.

What are the causes of this state of things:

- ☑ high speed communications, including via satellite (on television we can watch live transmisions of events taking place thousands of kilometers away);
- ☑ higher chances of getting to know other communities (by travelling, travelogues, books etc.);
- ☑ economic exchanges creating interdependency on a world level;
- ☑ transmission of radio-TV waves across state borders;
- ☑ spread of social phenomena undettered by the boundaries of a community (e.g. ecologic disasters, AIDS, economic crises, etc);
- ☑ "information highways" achieved at present through computer networks that transmit information (e.g. INTERNET).

Is there an international community?

(a) Discuss with other students various aspects that concern you related to what is happening in the world of today.

(b) Choose as an example a family you know in your home town and analyze the possible implications that various phenomena taking place at an international level may have on it.

(c) Find arguments for or against the following statements:

- ☐ an international community cannot exist because any community presupposes that its members at least speak a common language and thousands of languages are spoken in the world today.
- ☐ my life cannot be affected by something that is happening 2,000 km away;
- ☐ there is no such thing as an international community because the members of one know each other and help one another, which is not the case at world level.

(3) INTERPERSONAL COMMUNICATION

(A) Why and how we communicate
(B) Communication through the massmedia

(A) Why and how we communicate

People's lives in society would not be possible without **communication**, that is the absence of **information transmission** and **exchange** between people.

Exercise

Analyze the list below which contains certain facts or aspects that may be considered information about ourselves. Complete the list with additional elements and try to show in what way someone might turn these items of information to good account (use them).

Information on...	*The importance this information might have to other people*
☐ my favourite foods	
☐ my opinion on a book or movie	
☐ the fact that I have a toothache	
☐ where I want to go on holiday	
☐ the fact that I like to play with some of the students in my class	
☐	
☐	
☐	
☐	

People exchange this kind of information amoug themselves first of all through **speech**, that is by **verbal** communication, by means of a **language**.

Exercise

Look up **language** and **speech** in the dictionary and try to show the differences between **languages** and **speech** in Romanian.

Definition

Language:

Speech:

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By **articulate speech** people can **understand** each other; they use words linked to one another in a special way, in clauses and sentences. The words of a language, linked into clauses and sentences can express an **oral** or **written message** which we can communicate to others or to ourselves (e.g. "**think to oneself**").

Exercise

In the first part of the *Bible*, called the *Old Testament*, there is a story about how the **Tower of Babel** was built:

Tower of Babel

People became more and more daring and suddenly they decided to build a tower that would touch the skies, and be able to reach God. To punish them for their foolishness and arrogance God mixed up people's languages. So, instead of speaking a common language, like they used to, people began to speak in countless languages and could no longer understand each other. That is why they could not finish building the Tower of Babel.

Comment on this episode from the Bible and show how languages can make communication easier or more difficult.

Peoples differ one from the other first and foremost through the **language** they speak. The language of a people may have a **literary form, cultivated** or **exact** and **popular** or **dialect forms (dialects and idioms)**.

Comment

The **Romanian literary language** took form over several centuries, it was shaped by many people of culture. In this respect our national poet, Mihai Eminescu, played a major role in the last century. All people of culture stressed the idea that each citizen has the obligation to honour his mother tongue:

Comment on the following excerpt from the literary testament of the landlord Ienăchiță Văcărescu:

To my descendants Văcărești
I hereby bequeath
The improvement of the Romanian language
And the respect for our homeland.

Language is a live phenomenon in the sense that current speech does not always observe literary forms. Some **social groups** adopt particular manners of **speech so** as to be distinct from other groups or in order to protect their activities from external interference.

Exercise

Look up the meaning of these words in the dictionary:

Slang:

Jargon:

and give examples of the use of such informal speech types specific to certain social groups (students, doctors, drivers, lawyers, thieves etc.)

Is there also a non-verbal form of communication?

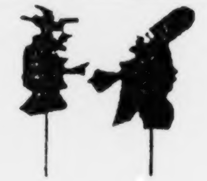
Exercise

> In pairs try to communicate certain things to your deskmate without using any words (oral or written):
>
> **(a)** Say what you have been able to understand.
>
> **(b)** Identify the **signs** you took into account to understand the message.

Non-verbal communication forms, present or not, alongside verbal communication, are extremely important in the context of our relationships with other people.

(a) Identify other forms of non-verbal communication, besides those listed below and analyze the situations in which they accompany or not verbal communication:

- ☐ mimicry (facial expression, look, position of the head etc.);
- ☐ gestures (movements of hands and body etc.)
- ☐ look
- ☐ gait
- ☐ ____________________
- ☐ ____________________
- ☐ ____________________
- ☐ ____________________



Shadow shows or puppet shows often use this non-verbal form of communication

Most **codes of politeness** or **etiquette** also require certain modalities of non-verbal communication (e.g. greeting - a nod of the head or a wave of the hand) and forbid others (e.g. yawning in public as a **sign** of boredom or standing with one's back turned to a certain person etc.)

(b) What movements does a traffic policeman make and what effect should his signs have on car drivers and pedestrians?

How do we communicate among ourselves?

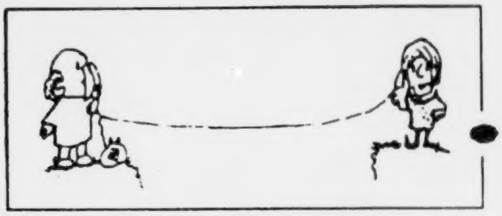
If the person we wish to communicate something to is very near (in our immediate proximity) we can do it through speech, we may also use written communication by notes or letters, forms to be filled in (applications, confirmation notes, receipts etc.) and even drawings. We may also use **body language**.

What if the person (persons) are at a great distance away? Up until the last century mankind used to send letters by special service (heralds, messengers, mailcoach).

The start of the 19th century marked the boom of long distance communication possibilities and information circulation speed.

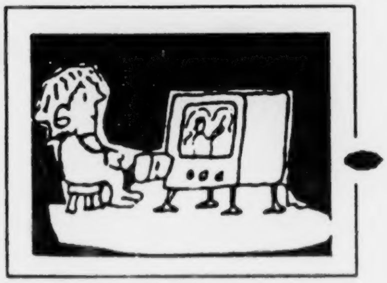
Exercise

> In a **project-type** activity write an essay on the history of modern means of communication based on the drawings below:



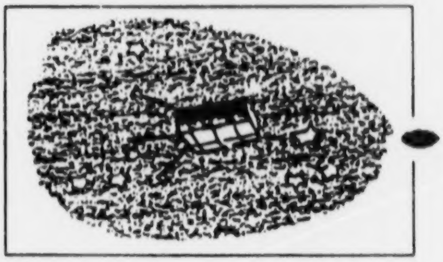
19th century

Telephone and Telegraph



20th century

Radio and Television



Communications through satellite
Fax machine
Visual telephone
Information networks

If, in the past, information (news) arrived with considerable delay from the moment an event took place, or it was necessary to take special measures to spread the news, nowadays information can be transmitted instantaneously over distances of thousands of kilometres.

From this point of view the Earth has become "**a global or cosmic village**" to quote Canadian writer Marshall McLuhan.

The Earth, "a cosmic village"

Exercise

(a) Can you interpret the statement? **What characteristics of rural life does M. McLuhan have in mind when he speaks of their extension on a world wide scale?**

(b) To what extent do you personally feel you are members of such a "**cosmic village**"?

Can means of communication be generalized?

The fact that thousands of languages and dialects are spoken all around the world is one of the causes that renders human communication more difficult. Non-verbal forms of communication do not have the same significances everywhere either (for instance a nod of the head can have an affirmative or negative meaning).

That is why several attempts have been made to devise a **universal language**. In the Middle Ages the formal, universal language, also used by the Catholic Church, was **Latin** in Western Europe while in Eastern Europe the universal languages of culture and religion were Greek and old Slavic (Slavonic).

In more recent times for instance, a universal language called **Esperanto** was tried out; it is an artificially created language obtained by a combination of **natural languages**.

In the Cosmic Era men of science have even been trying to create mesages intelligible to civilizations that space probes might eventually encounter in their voyages through the Universe.

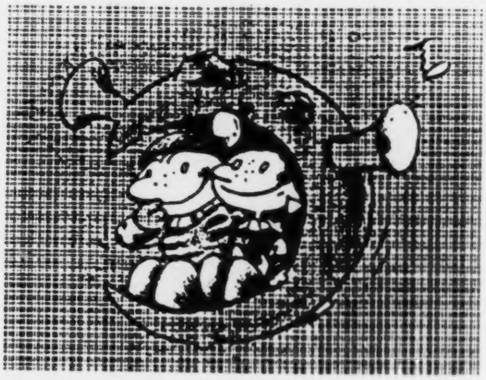
Exercise

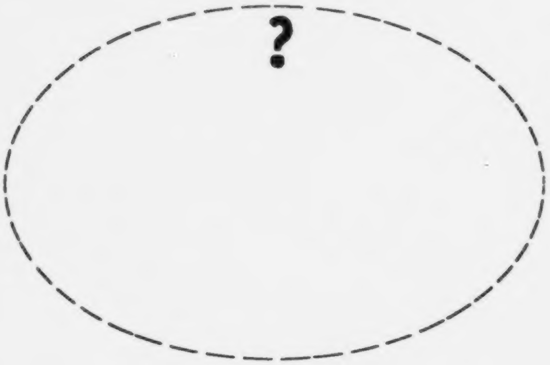
(a) Some modern languages have become international. Can you give examples? Why do you believe they have been accepted as such?

Participants in an international seminar in which English is used as the working language.

Exercise

(b) Try to create a language or message to make yourself understood by possible visitors from outer space.





Artificial languages

In addition to their **natural languages**, oral or written, people use, for the **purpose** of communication, a series of artificial languages, for instance the **languages of science** (which have specific symbols: formulas, figures, graphic signs with special meanings - e.g. ">" or "<").

The use of computers has led to an extension and remarkable diversification of artificial languages, also called programming languages (Fortran, Pascal, Basic, etc.).

Secret languages (military, economic or political information) can be encoded by encoding procedures, or ciphering: the word "house" for instance, can become, according to a code, 51. In this case messages can only be read if they are decoded or deciphered with the appropriate decoder.

Exercise

(a) Various systems of writing have been used in the world in the course of history: pictographic, hieroglyphic, alphabetical, cuneiform. The discovery of the telegraph led to the use of a special alphabet, called Morse, where a letter is represented by dots or dashes, which can be reproduced by electric current impulses (e.g. S.O.S. ---...---).
Put together a document file about a certain type of writing and its possible use in the world today.

(b) The great Renaissance scholar *Leonardo da Vinci* wrote many of his works from left to right so that they could only be read by their reflection in a mirror. This is how he thought of protecting his works from the Inquisition. Can you give other famous examples of transmitting encoded messages?

(B) Communication through the mass-media

What is the meaning of mass-media?

There has been a tremendous increase in the use of mass communication means (Mass Media) in the last two decades of our century, in other words the means of transmitting information to a growing number of **receptors**.

!

It is mistaken to say "mass-media means" as it a **pleonastic** expression: media means (Latin plural) for medium (instrument, means).

Very many languages (including Romanian) use the plural "**media**".

Mass-media includes, in the first place, written press (newspapers, magazines) and audio-vizual press (radio, television). This kind of means could also include, however, any presentation of a message to a wide audience, for example advertisements.

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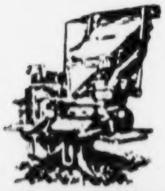
In recent years an increasingly frequent means of transmitting information has been the so-called "multi-media complex", based especially on the use of computers.

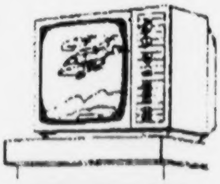
Exercise

Due mainly to television, communication through audio-visual messages has gradually replaced written communication. A great many specialists believe that mankind is now experiencing a major change, from a civilization built on the **written** word and **books** (rooted in thousands of years of using various kind of writing and half a millenium of using the **printing press**, to a civilization based on the impact of **audio-visual messages**: instead of storing information in books it is stored on diskettes; with the aid of computers it is possible to set up **information networks** among people thousands of kilometers apart - in this way they can have access to **data banks** which replace, for instance, the traditional activity in **libraries**.



The printing-press

(Inventor: Gutenberg 15th century)



Television

Using computers

Exercise

Try to make a **comparison** between the advantages and disadvantages of the various modes of information transmission:

Modes of transmitting information	Advantages	Disadvantages
Books, newspapers, magazines		
Audio-visual messages (Radio-TV)		
Multi-media messages (Using computers)		

(For example:)

	Advantages	Disadvantages
Audio-visual messages:	ensure a much more rapid reception than that of a written text	information is not retained as long as that transmitted in writing and received by reading

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Media functions

Information function

By allowing information to reach a great number of people very quickly the media fulfills an **informative function**, a response to everyone's right to keep informed. Especially after World War Two the media brought about a generalization of information. Owing to **press agencies** that gather news first hand and through rapid communication systems: the telephone, telex, fax, satellite, mass media all over the world offer their receptors all over the world identical information. Also, the fact that audio and visual waves reach beyond state borders allow citizens from different states, thousands of kilometres apart, to tune in to the same radio and television programmes.

Publicity function

Newspapers, radio and television stations can be **private**-owned or **public**, in other words they can be financed by private owners or from state funds. In both cases, one of the main sources of finance is **publicity**. Consequently, the media assume the function of publicizing news, ideas, products, counting on their power to **penetrate** a very large audience.

News transmitted through media is the result of the work of a **limited group of people** which thus create an **opinion**. It can become **public opinion** once it is received by large masses of the population (e.g. hundreds of thousands or billions of television viewers). When we speak of public opinion we must however keep in view **the currents of opinion** that exist in society with respect to a certain issue.

The function of creating public opinion

We can speak of public opinion before and after the appearance of mass media

The term "**public opinion**" was used for the first time by J. -J. Rousseau in 1762.

As far back as the Antiquity the **power** of public opinion was seen as a recognition of authority or as its support; significant in this sense is the episode of Jesus Christ's Crucifixion: the governor Pilate asks the people to decide which of the condemned should be set free: Jesus or Barabbas the Jew who was fighting the Romans. Since the people wanted Jesus to be crucified, Pilate Pontius "washed his hands" to indicate that he did not feel responsible for the verdict.

What generates public opinion?

Public opinion is the result of the interaction of two elements:

- the individual person and his opinions (sociology studies them by conducting **opinion polls**)

and

- external factors which shape **personal opinions**:
  - **the group** to which a person belongs;
  - **hearsay**;
  - **media**;
  - **political speeches**.

Definition

Opinion poll - a survey made on a limited selection of people (limited number of persons) considered as being representative for the population under investigation. The poll allows:

(a) obtaining information about society at a given moment (e.g. what party the population would vote for) **and**
(b) directing an action according to the main tendencies expressed in the poll.

The first opinion poll was conducted in 1936 by Georges Gallup in the United States. At the moment, in Romania there are several opinion poll institutes (IRSOP, IMAS).

Exercise

In modern societies opinion polls have become common practice including those focused on market surveys (e.g. finding out people's needs and performances.).

(a) Do you think the opinion poll could replace elections in a democratic society?

(b) Do you believe the results of a poll could influence public opinion?

(c) The history of opinion polls (especially pre-election ones) includes famous defeats. How do you explain the failure of such forecasts based on polls?

Function of propaganda

The media and political speeches (transmitted, as a rule, by media) represent the main sources of **propaganda**. Propaganda includes both the intention of making publicity (e.g. for a political party) during an election campaign (in this case it is **election propaganda**) and the intention of imposing a certain opinion on the masses or on a social group.

From this point of view the media are an important source for **manipulating** public opinion.

Function of manipulation

By manipulation we understand the act of influencing public opinion in a direction desired by the person (persons) resorting to this kind of procedure. Under the circumstances it is a case of intentional manipulation which leads, as a rule, to the distortion of truth in various ways:

❑ ignoring certain aspects.
❑ distorting information.
❑ exaggerating certain aspects etc.

That is why the **intentional manipulation** of opinion depends on the **interests** of the person(s) behind the scene:

❑ the desire to withold the truth.
❑ the desire to create a negative image of other persons or groups of persons.
❑ the desire to create a positive image of oneself or of the group one belongs to.

Manipulation can also be **involuntary**, due to, for example, a misprint or page make-up error (placing news items **in a page)** editing error or processing error (titles, sub-titles, order of pictures or picture make-up). No matter what kind of manipulation is involved what is worth pointing out is that citizens are not usually aware of the fact that they are being "manipulated".

The best way to avoid manipulation is to educate people in order to make them capable of a **critical** evaluation of in-coming information.

Enter- ainment unction

One of the most important media functions is, at present, entertainment.

(a) Discuss the various types of entertainment offered by the media that you personally appreciate.

(b) What are the advantages and disadvantages of the entertainment offered by the media?

Children spend more and more time watching television. Do you think it is good for them?

xercise

Function of education

Another media function of growing interest is the educational function, especially when we refer to **open schools**.

Exercise

Do you think that in the future traditional education in school will be replaced by media-aided education in the home?

Manipulation, in the sense of **creating public opinion** trends does not always play **an exclusively negative role**. Public opinion can also be "manipulated" in "positive directions".

Exercise

Try to give examples of such cases in which public opinion is directed towards helping underpriviledged social groups; fighting racism or intolerance, protecting public health, etc.

The responsibility of news producers and recipients

The media as producer of news for a very large audience must have a high sense of **responsibility** in presenting the news: a news item must be checked, news must not be distorted with the purpose of manipulating public opinion, the public must be informed promptly and correctly.

These requirements for correct information are part of the journalist's professional code of ethics (deontology).

In the period between the two World Wars the great movie maker Orson Wells, at the time a radio reporter, famous all over America following his live broadcast about the crash of the Hindenberg airship ablaze, brought the American public into a state of panic by broadcasting the script of a Martian invasion on Earth. The people listening to the radio were convinced it was a true story because of the talent of the reporter and the **prestigious effect of the media**.

Definition

By **prestigious (credibility) effects** we refer to the power of conviction of a printed text or image. The recipient supports his convictions with "it said so in the newspaper" or "it was on TV" and it is a hard job to make him doubt the credibility of the information received.

Following December 1989 there was an information "boom" in Romania. New radio and television companies were set up (including private-owned ones) and the national stations extended and diversified their programmes.

A great many newspapers and magazines were published also. Some of them belong to the so-called "**sensational press**" (tabloids).

(a) Discuss with the other students in your class about the radio and television stations you tune into and the newspapers and magazines that you read. Try to describe them taking into account the circulation figures (number of readers) or the area extension of a programme, the quality of these sources of information, their importance to you.

(b) Radio and television stations as well as newspapers are sometimes accused of transmitting **false** information with the purpose of manipulating public opinion. In this sense think of a recent example or one that you heard of some time ago and show the arguments supporting the accusations.

(c) The "**sensational press**" often comes up with **imaginary news**, wanting to attract the public. Look for such **examples** in the Romanian press.

In 1994 the Institute of Research on Life Quality - the Department of Social and Political Surveys - did a research on daily average time, on an ordinary day and on holiday to see how much time people spent on: reading the press, books, watching TV and listening to the radio.

(a) Comment on the results of the study:

Rural/Urban

Timpul mediu (in minute) afectat intr-o zi obişnuită

Activitatea	Total	Urban	Rural
citirea presei	41.3	46.8	34.8
lectură	55.1	68.4	39.5
vizionarea emisiunilor TV	137.0	152.9	117.7
audierea radioului	127.7	132.8	121.4

Vârsta subiecţilor (timp --- minute)

Vârsta subiecţilor

În ce priveşte *vârsta* subiecţilor, se constată o corelaţie indirectă intre aceasta şi timpul afectat lecturii şi vizionării televiziunii.

Vârstă (ani)	Timpul afectat lecturii	Timpul afectat televiziunii
18-29	77.9	165.1
30-39	62.5	145.9
40-49	53.9	126.6
50+	38.8	122.1

Pregătirea profesională

Timpul afectat intr-o zi liberă (minute)	lecturii	televiziunii
Total populaţie	78.3	199.4
18-29 ani	108.4	242.5
30-39 ani	88.7	211.5
40-49 ani	80.2	191.7
50+	55.8	172.7
cu sau fără şcoala generală	44.8	164.4
cu şcoala prof. sau treapta I	75.2	
cu studii liceale	112.4	228.8
cu studii superioare	140.3	

Comments

- Urban population spends more time on keeping up-dated;
- People spend much less time on reading in both urban and rural areas than they do listerning to the radio or watching TV.

Ignoranții

În ce privește *persoanele care nu acordă deloc timp* activităților analizate, cercetarea a arătat că un sfert din populație (23.2%) nu acordă citirii presei nici un pic de timp, nici măcar în zilele libere, o treime din populație (32.1%) nu acordă timp lecturii, în timp ce între 5-10% nu urmăresc emisiunile de radio sau televiziune nici în aceste zile. Pe vârste se constată că numai 16.3% dintre cei tineri nu citesc presa, în comparație cu 30.4% dintre cei de 60 ani și peste, în timp ce lecturii nu îi acordă deloc timp 21.8% din prima grupă de vârstă față de 42% din ultima grupă. *Pregătirea școlară* este factorul care influențează decisiv comportamentul subiecților atât în ce privește citirea presei - 41.2% dintre cei fără școală generală și doar 11.8% dintre cei cu studii liceale și superioare nu citesc presa nici în zilele libere - cât și în ce privește lectura - nu citesc 51.7% dintre cei fără studii generale, față de 6% din absolvenții învățământului superior.

Ponderea celor care nu afectează deloc timp	pentru citirea presei	pentru lectură
Total populație	23.2	32.1
18-49 ani	19.4	25.8
50+	29.1	41.8
cu sau fără școală generală	36.0	49.0
cu școală prof. sau treapta I		28.7
cu studii liceale	11.7	12.3
cu studii superioare		6.0

De remarcat și ponderea mai ridicată a femeilor 28.7% față de cea a bărbaților (17.6%) care nu citesc deloc presa, precum și cea a populației rurale (29.8%) în comparație cu cea a populației urbane (17.6%) care manifestă acest comportament.

(b) Make a small-scale opinion poll on your fellow students in other classes focusing on the time they spend on information, education and leisure activities (choose, for instance a maximum of 50 subjects and prepare the survey and data processing with your teacher's help).

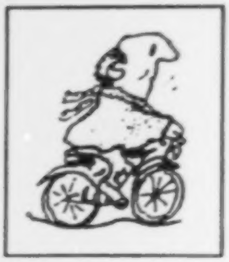
(1) Visit a **newspaper office**. Find out how editing activities are divided between the members of the editing team and what responsibilities there are in a newspaper office.

(2) Devise a role-play activity in work groups and try to put together a "newspaper", act on the following rules:

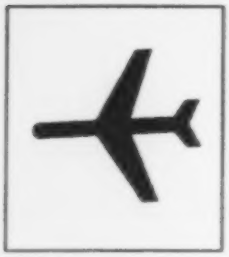
- the teacher gives each group the same type of news (e.g. 10-15 newspapers articles, without the headlines), the news can also be given by a group of students that have set up a "**news agency**"; groups can also "produce" their own news;
- each group chooses a chief editor and distributes the editing functions;
- each group can choose the name of the newspapers, type of features, page size and format, titles and subtitles of articles and can do its own processing;
- [illegible] received from external sources can be taken into account or not;
- the groups will have the same time limit (50 min.);
- after "putting the newspaper together" each group will present it; the teacher will select 1 or 2 articles of the initially distributed articles to see how they have come out (if they have) in the selection made by the "journalists" in order to compare the various ways in which the same item of news can be processed differently by different teams.

Exercise

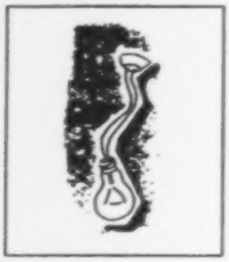
Based on the pictures on the left-hand side of the page, invent "news" and then try to present it in typical "newspaper" style!



Ex.: Yesterday a bicycle race for seniors was held ....



Ex.: At the flying display on 20 August a new type of jet plane will be tested........



Ex.: The producers no longer make 50 W light bulbs ....

Comment

Read and comment on the following provisions from the **Universal Declaration of Human Rights** and the Constitution of Romania with reference to communication problems. Analyze the consequences if they are observed and if they are not.

Provisions	Consequences - Observance	Consequences - Disregard
Universal Declaration of Human Rights Article 19 Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.		

Provisions	Consequences - Observance	Consequences - Disregard
The Constitution of Romania		
The secret of correspondence The secret of letters, telegrams, other mail, telephone calls and all the other legal means of communication is inviolable. **Article 28** **Freedom of expression** (1) The freedom of expressing thoughts, opinions or belief and the freedom of any creations of any kind, by spoken or written word, image or sound or any other means of communication are inviolable. (2) Censure of any kind is forbidden. (3) Freedom of the press implies freedom of setting up publications. (4) No publication can be suppressed. (5) The law does not compel mass media to publicly disclose their source of finance. (6) The freedom of expression will not prejudice dignity, honour, a person's private life or the right to self-image. (7) It is forbidden by law to defame one's country and nation, to instigate a war of aggression, national, racial, class or religious hatred, to incite discrimination, territorial separatism or public violence as well as obscene manifestations contrary to decent behaviours. (8) The civic responsibility for information or creations brought to public notice is up to the editor, journalist, author, owner of the multiplying means, owner of the television or radio station, according to the law. Article 31 The right to information (1) A person's right to receive any information of public interest cannot be restricted. (2) Public authorities have the competence and obligation to provide citizens with correct information on affairs of public and personal interest. (3) The right to information must not prejudice protection measures for youth or national security.		

(4) SETTLING CONFLICTS

(A) Conflicts and violence
(B) Conflicts in school
(C) War and peace
(D) The need to settle conflicts peacefully.
Tolerance or respect?

(A) Conflicts and violence

Exercise

(a) Find words or phrases related to the term "**conflicts**". Think of possible human manifestations in **conflicting situations**. In the third column suggest, with the help of **key-words** (or any other means, including drawings) possible solutions of settling **conflicts peacefully**.

Conflicts	Manifestation	Peaceful solutions
◆ quarrel	◆ voice is raised	◆ discussion
◆ disagreement	◆ uncontrolled gestures	◆ mediator
◆ hatred	◆	◆
◆ peace	◆	◆
◆	◆	◆
◆	◆	◆
◆	◆	◆
◆	◆	◆

(b) Works in pairs; tell your partner about the last conflict you were involved in and show how you tried to settle it. Your partner will in turn tell you about a similar experience.

All together fill in the table below; proceed in the following way:

- describe in short, to the entire class, the conflict your partner was part of;
- a fellow student and/or your teacher will put down on the blackboard the key-words or explanations that describe **conflicting situations and possible solutions for settling them peacefully**.

Scene of conflicts and conflicting parties	(Supposed) causes	Attempted solutions
Example: ◆ sports ground (with parallel class)	◆ parallel class took over the football field, disregarding agreed programme	◆ threatened to beat them ◆ told the sports teacher ◆ suggested we play a game together
◆ in the family (with Dad)	◆ he wouldn't let me go to the movies because lately I had been getting low marks.	◆ I suggested we do my homework together and then go to a movie together ◆ I cried ◆ I wouldn't talk to him any longer.
◆ ◆ ◆	◆ ◆ ◆	◆ ◆ ◆

Human relationships sometimes give rise to tense situations called conflicts. In some cases we can speak of **interior conflicts**, that is tense states of mind, for instance when we feel remorse about something we have to done or when we have to choose from a series of courses of action etc.

Conflicts represent a disagreement, misunderstanding or argument between **the parties involved** and may have multiple causes.

However, apart from the **variety of causes**, obvious in **particular situations**, one can definitely say that conflicts are generated, as a rule, by conflicts of interest, **differences of opinion** on a certain issue and the entailing **social changes**.

Conflicts - between individual persons and social groups - can take on a variety of forms: **verbal conflicts** (altercations), **physical violence** (including crime), **diplomatic conflicts**, **war**.

Comment

- Comment briefly on the statements in the texts below, which express **differing** opinions on conflict manifestations and roles.

(a) *"The state of peace among people living together is not a natural state. It is more like a state of war ... So, the state of peace must be man-made; since a lack of threat is a certain guarantee for a state of peace ...".*

*(Immanuel Kant - **Towards eternal peace**)*

?

(b) *"Man behaves like a wolf to other men"*
(Plautus-Asinaria, II, 4, 88)

Reflection reconsidered by the English philosophers Bacon (1561-1626) and Hobbes (1588-1679).

?

(c) *"The good of peace is so great than even in the sphere of the earthly and the ephemeral nothing could be equally pleasant to the ears, desired with greater longing and finally happily found ..."*

*(Saint Augustine - **De civitae Dei**, 5th century)*

?

(B) Conflicts in school

Students spend a lot of time together at school, every day. That is why we cannot exclude the probability of conflicts among themselves, between students and teachers, students and fellow students from a neighbouring school, etc. Research on the matter has showed that the most likely place for **violent conflicts** is the **schoolyard**.

Exercise

(a) Point out the places where conflicts often arise in your school.

(b) Draw up a table of possible causes of violent conflicts (fights, altercations) and suggest how they can be settled peacefully.

Causes	Possible solutions
For example: ◆ Rivalry among various groups ◆ Revenge for an offence	••■ set up a (sports) competition ••■ discuss the case with the help of a go-between (the offended party receives "damages").

The teachers, parents and students themselves play a major role in preventing the incidence of violent conflicts because violence gives way to violence - in other words a violent conflict cannot alway be settled easily, by non-violent means.

(a) Comment on the quotation from the **Bible**: "*Who draws the sword, by the sword will perish*".

(b) Show in what ways conflicts at school can affect a person's safety; which are (or could be) the consequences for those involved.

- fear → stop coming to school
- physical injuries → trauma, hospitalization, serious injuries or even death
- juvenile delinquency → violation of the law by minors incurs punishment and parents' judicial responsibility
- →
- →
- →

Violent conflicts between minors are **sanctioned by law** as they can be considered cases of infringement upon a person's right to **security, physical integrity and dignity**!

(C) War and peace

Violent conflicts between peoples or nations take on the form of war.

The history of mankind is, unfortunately, a history of wars: history books are full of them, they serve as chronological reference points (for instance: "the period between the two World Wars"), monuments are put up in their memory and heroes are worshipped.

(a) What do you think of the following statement: "*War is policy made by other means*".

(b) When **discussing** violence and **war** we can usually make the distinction between **primary** and **secondary** violence or between wars of **aggression** and **defence**. Thus the **justified, legitimate** forms of war or violence would be the **secondary** ones, those involved in **defence**. Comment on this classification of violent conflicts and the recognition of "secondary" forms of violence.

(c) In the case of conflicts between persons as well as in the case of wars, **primary** violence is sometimes described as secondary violence ("defensive"), in order to make the enemy the guilty party. **Give examples** of such situations.

For example: In 1939, at the outbreak of the Second World War Nazi Germany **simulated** a Polish attack on the borderline radio station of Gleiwitz, in order to have a **justification** for aggression in the eyes of world public opinion, when it invaded Poland and started the Second World War.

The **correlative** term for war is **peace**. The state of peace, non-aggressiveness, security and harmony between people is one of mankind's most sought after asset - some thinkers consider it the **supreme asset**.

*As far back as **Greek mythology** the emblem of peace has been a dove holding an olive branch in its beak.*

It is said that a dove made its nest in the helmet of the god of war. In memory of this happening the dove was associated with the idea of peace, suggesting by its fragility, the frailty of peace. The olive branch is also a symbol of peace offering and has its origin in ancient Greece.

Exercise

Comment on the following excerpts:

(a) *"However we might regard human problems and nature in general I will be proven right when I say that there is no one on earth who does not wish to be happy or who does not wish for peace. Those who want war wish only to win: thus, by means of war, they wish to attain peace that will bring them fame. What is a victory but conquering one's enemy? If it is achieved then peace is reached .... Obviously then, peace is the aim of war and any man will seek peace through war but no one wants war through peace. Even those who hate the peace they have and wish to destroy it, do not in fact hate peace in itself but want to shape it after their own desire. They are not against peace but only want it their way".*

(Augustine - De Civitae Dei (Divine State) - 5th century)

(b) *"Tens of thousands of people were lying dead, sprawled in various positions and uniforms on the fields and pastures of the Davidov landlords and of the peasants or village property, on the fields and pastures where Borodino, Gorki, Sevardiono and Semionovskoe had reaped their crops and let their cattle graze. For miles around the first aid units the earth and grass were blood-sodden .... The field that had been so beautiful and joyous before, with bayonets shining and smoke curling up in the morning sun, was now covered by a mist of smoke and humidity, which smelled strange, of saltpetre and blood. A few small clouds had gathered overhead and a shower fell over the dead, the wounded, the frightened, the tired and the hesitant. It seemed to be saying: Enough, good people, it is enough, put an end to it .... Wake up! What are you doing?*

These tired people, lacking food and rest, in both camps, were all of a sudden filled with doubt if it were right to continue killing each other and hesitation could be read on every face and every soul asked itself the same question: Why and for whom must I kill or be killed? You can kill whomever you want, do what you will, I have had enough! These thoughts grew in everyone's mind towards nightfall. Any moment now all these people could realize the horror of their actions, could leave everything and each go his way.

Lev Tolstoi - War and Peace - 2nd volume

(The description of the final part of the Battle of Borodino (1812) between the army of Napoleon Bonaparte and the Russian army led by general Kutuzov).

At the end of the 20th century, shaken by two **"hot"** world wars and almost half a century of **"cold war"** (the state of tension between the NATO - grouped capitalist countries and the bloc of communist states dominated by the U.S.S.R.) hotbeds of war **are still extremely numerous.** The **International Community** intervenes, through the U.N.O. and other specialized organizations: **FORPRONU, the High Commissioner for Refugees, UNICEF, The Red Cross, the Red Crescent** etc.) both to prevent the outbreak of armed combats and to relieve the state of the civil population and combatants in the case of a combat that has already started. The **U.N.O.** makes all efforts to find **diplomatic** solutions, through **negotiations**, to crisis situations that tend to turn into armed combats.

(a) In 1936, the U.N.O. adopted the definition of **aggression**, to be precise of the **war of aggression**, for the purpose of **condemning** and **sanctioning the aggressor state**. Romanian diplomat Nicolae Titulescu played an important role in this respect. What kind of sanctions can the U.N.O. apply to an aggressor state? In a project-type activity prepare a **documentation**. (**Example**: Sanctions applied to Serbia in the former Yugoslavia conflict).

(b) Analyze a few present day war sources (for instance the war in former Yugoslavia, the conflict in Chechnya) and point out the manner in which the international community managed or not to intervene for a peaceful settling of these conflicts.

(c) **Warfare has changed** in the course of history - especially in the 20th century, **civilians** have been affected more severely in the case of an armed combat.
Medieval sources reveal for example that during the Hundred Years' War between England and France (14th century - 15th century), the inhabitants of a village near a battle front regarded the fight as a show. Modern warfare, however, (**air bombs, atomic bombs, chemical and bacteriological arms**) no longer makes possible a differentiation between combatants and non-combatants. Prepare a **documentation** referring to the **suffering of the civil population** in case of armed combat.

(d) What measures can citizens take to prevent the outbreak of an armed combat or to put an end to a war? Use, in particular, examples from pro-war history (for example - the Vietnam War, the Gulf War).

(e) In what way is war (especially a war of aggression) **a flagrant form of infrigement on human rights**?

(D) The need to settle conflicts peacefully. Tolerance and respect?

In the history of culture some thinkers have stated that "the state of war" is natural to mankind since man's nature is selfish and prevents him from acting otherwise than by aggression and violence. That is why, they say, the state was created, precisely to assure the co-existence of individuals in society as a guarantee of minimum morality (Th. Hobbes - 17th century).

From this point of view human propensity for aggression is also justified by the similarity between human behaviour and that of highly developed orders of animals (primates, for example). In groups of primates one also notices the domination, by force, of the strongest.

Man, however, has it in his power to replace "might is right" by "right is might".

Exercise

(a) Comment on this play upon words: how can "right is might" (the right of law) avoid aggressive manifestations?

Man has the use of language and knowledge which are essential for establishing an atmosphere of tolerance and respect. Only by tolerance and mutual respect can conflicts be settled peacefully.

Tolerance consists in understanding, recognizing and accepting the different nature of every human being or social groups around us. This different "nature" also refers to differences of opinion, ideas, beliefs, values, convictions, interests. Contemporary political and ethical disscussions tend to insist on the need to replace the term "tolerance" with "respect" which sets forth more clearly the idea of accepting one another for what one is and the desire to enrich one's personal experience by contact with other people's different natures.

When different interests and passions clash in a social group or in society, it is important for the two competing parties to avoid transforming tension into conflict by negotiation.

Negotiation can cover two aspects: either a consensus of the parties involved, with respect to the final result (unity of opinion), or a compromise, in other words the conflict is settled through negotiation and each party obtains certain advantages if it concedes points on other issues.

Obtaining a consensus or compromise depends to a very large extent on the use of language in the dialogue between the parties and the efforts made by the mediators, that is the persons who assume the responsibility of reconciling the opposing parties.

Exercise

In groups try a role play game: suggest an issue that arouses opposing interests or passions, choose a go-between and find a solution on which you can all reach a consensus or which could represent a compromise between the opposing parties. Inform the other groups of the results of this exercise.

Tolerance and intolerance

The opposite of the concept of tolerance is intolerance, in other words the inability or unwillingness to get to know, recognize and admit other people's right to be different.

In extreme cases, intolerance can lead to crimes, loss of freedom, consequently to a flagrant violation of human liberty and dignity.

Exercise

(a) Give examples of intolerance:

- experienced by you personally;
- from your life experience or your general knowledge.

(b) Explain the manner in which instances of intolerance may occur; take as a starting point the following words, already known to you from previous lessons:

knowledge **acceptance** **difference** **stereotype**
prejudice **emotion** **interest**
selfishness **passion** **fanaticism** .....
....

Complete the table with other terms that you think also belong to the category of intolerance.

(c) In what situations would a **restriction of tolerance** be justifiable?

(5) HUMAN SOLIDARITY

(A) Cooperation and solidarity
(B) Solidarity and competition

(A) Cooperation and solidarity

The fact that persons belonging to a social group or human community hold various position with respect to their interests and emotions and the dissimilarities between them all lead to an image of society where individuals are competing with one another, each focusing on his own selfish passions.Paradoxically, however, individuals do not exclude the desire for cooperation and for solidarity.

Definition

Solidarity: *relationship to somebody or something, based on a sense of responsibility and* ***common*** *interest(s).*

(a) Give examples of cases when you had a feeling of solidarity for someone.

(b) Make up a **list of terms** that can be associated to the notion of solidarity (e.g. liking, aid, pity etc.).

Exercise

(c) The French Revolution in 1789 initiated the famous slogan "*Liberty, equality, fraternity*".
Which of the three words comes closest to the idea of solidarity and why?

Human solidarity is man's most successful attempt to overcome his selfishness, in the altruistic sense of the word, aiming at the good of others not at his own good. It can be manifest in ordinary, day-to-day life or in exceptional cases. One must not forget, nonetheless, that human solidarity is not always focused on noble goals - the members of a gang of thieves can also show solidarity, so can those of a mafia group or a dictatorship political regime.

(a) Fill in the table below with examples of human solidarity in daily situations or in exceptional circumstances. Then make a list of possible manifestations of solidarity (e.g. verbal expression of solidarity, giving aid, actions of protest in favour or in support of a person, idea etc.).

Exercise

⬇

Situations	**Manifestations of solidarity**
For example:	
• situation of persons with special needs	• setting up support groups
• natural disaster (floods)	• collecting funds
•	• redistributing a sum of money from private income, through the system of income taxes, for the purpose of supporting people in need
•	•

(b) Some people devote themselves even to the extent of self-sacrifice, to the welfare of their fellow beings (e.g. Mother Teresa, doctor Albert Schweitzer who, years on end, took care of the native population of Africa and was awarded the Nobel prize for Peace). Can you give further examples, eventually close at hand?

(c) Comment on the content of *Article 1* from the **Universal Declaration of Human Rights** from the point of view of human solidarity: *"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of* ***brotherhood****"*.

(B) Solidarity and competition

The fact that individuals are different from one another, that they have different qualities and interests, hold different positions in society makes it possible for them to compete with each other. Competition between free producers is a fundamental element in assuring the quality of products and social-economic development.

There is almost no field of social life (including the family) in which one does not find competition between the members.

Exercise

Analyze and give examples of the various aspects of competition in various fields of activity:

Fields of activity	**Forms of manifestation**
For example:	
• class of students	• the desire to get a prize at the end of the school year; competition in the entrance exam for high-school; the wish to be appreciated.
• sports	• sports competitions
• a highway	• the desire to overtake another car
• production unit	• the desire to make cheaper products of higher quality compared to other manufacturers in the same field.
•	•

In sports competitions great stress is placed on **fair-play**, in other words just competition in which the opponents are given equal chances and the rules of the game are observed (for example, it is forbidden to use hormone products - anabolic steroids which artificially increase performance).

The idea of competition between individuals in a society is tightly linked to the idea of social justice, in other words society must ensure equal opportunities for all people.

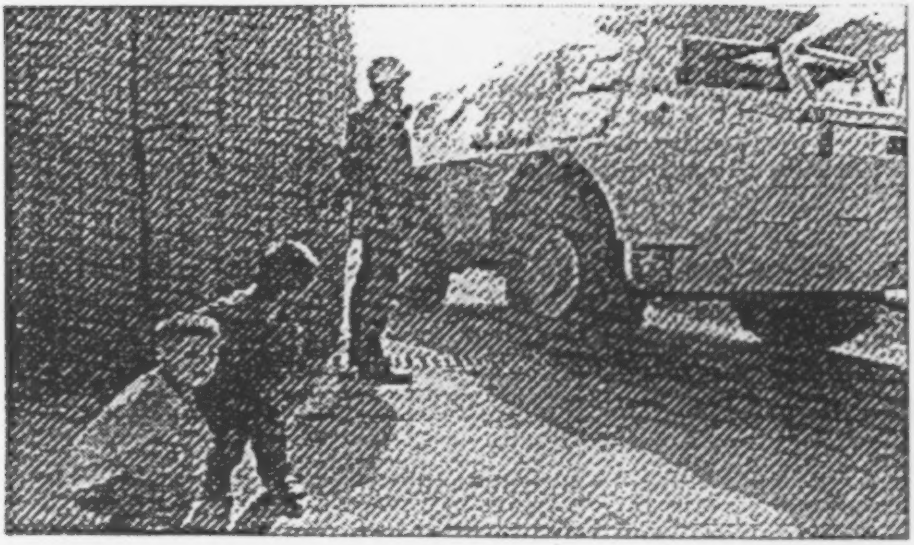
Comment

Comment on the texts below and try to find a relationship, from your point of view between the following:

individual freedom **cooperation** **social justice**

> *"I personally belive that inequalities due to either of these two causes - social and economic categories to which people belong by birth and the differences between their talents and abilities, n.n. are unfair. It seems obviously unfair that a social-economic system should allow some individuals to live in truly disadvantageous material and social conditions, for which they are not to blame if such a situation could be prevented by a system of income taxes redistribution and by social welfare programs. However, in order to reach a conclusion related to the aforementioned issues it is necessary to determine in the first place precisely which causes of inequality are unfair and what remedies are legitimate".*
>
> ***Thomas Nagel** - What do they all mean?* p. 62

> *"Justice is the prime virtue of all social institutions, just as truth is for all systems of thought. Laws and institutions, however efficient and well organized they may be, must be reformed or abandoned if they are unfair. Every person possesses an inviolability based on justice which cannot be infringed upon even by the riches of the entire society. For this reason, justice will not be recognized as just a person's loss of freedom whereby other people stand to gain by it. Justice will not allow disadvantages imposed on some people to be compensated by an increased number of advantages for other people. That is why in a just society the freedom of citizens with equal rights is taken for granted".*
>
> *John Rowls - A Theory of Justice §1 (A theory on justice)*



Sarajevo, 1993 - Solidarity under special circumstances - U.N. troops protecting civil population

Forum, page 15

Does competition exclude solidarity?

CHAPTER IV

CONTROLLING SOCIAL LIFE THROUGH NORMS AND LAWS

(1) VALUE AND NORM
(2) JURIDICAL NORMS. THE LAW.

(1) VALUE AND NORM

(A) Norms and values
(B) Norms and moral values

(A) Norms and values

The way in which we behave (or are allowed to behave) in society is not left to chance or everyone's fancy. Life alongside other people, together with other people as well as education gradually teach us how to behave according to certain norms and values.

What are norms?

We often hear people say:

- ☐ **normally** this is how you should behave
- ☐ normally this is what you should do, it is wrong to do something;
- ☐ normally I would have expected her/him to do this or that thing.

In all, the above expression "normally" means "according to norms/rules" or "according to a certain norm".

Exercise

Fill in the table below, find further examples or "what is normal" and "what is not normal". Then analyze the examples according to requirements (a) (b) and (c).

	Actions/behaviour
☐ I expect you	• to tell the truth • do your homework or your own • help your parents with the housework
☐ It is wrong (not the thing to do)	• to betray a fiend or lie to him • to steal something from a shop
☐ It is unnatural	• to work on holidays • to drive carelessly • to use helpless people for your own ends
☐ It is normal	• to quarrel/have arguments with your parents • to come home early if you are under age
☐ It is normal	• to take care of your health • ....
☐ It is wrong	• to harm an animal • ....

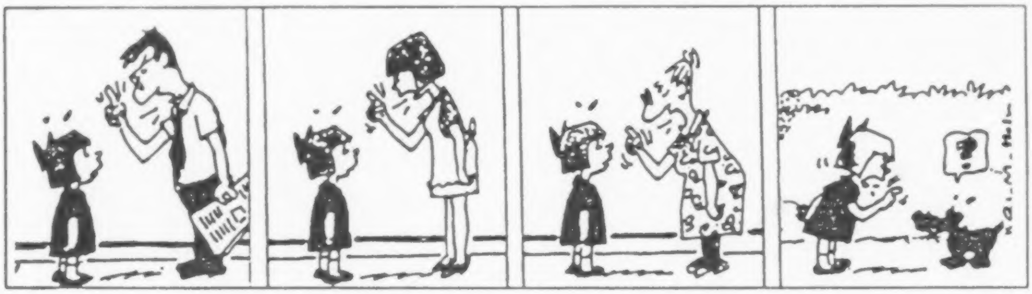
(a) Norms express social requirements with respect to the way in which a person acts or behaves, in other words, they express requirements related to social roles (e.g. a child will always be the first to greet somebody older than him). Look at the table above and point out whom you expect certain behaviours of and who expects you to behave in a certain way.

(b) The rules of social life are based on norms. Try to deduce (or extract) such rules from the above examples:

(for example:

- Gardening is not allowed on Sundays.
- In towns cars must not exceed the speed limit of 60 km/hour.
- Theft is punished by law).

(c) Imagine what each character is forbidding in the cartoons below:



Definition

Norms represent expectations of behaviour or expectations related to certain social roles that all of us have of each other; they underlie the rules (written or not) of social life. Violation of these rules brings about various measures of restraint/punishment.

Their main function is to orient individual or group behaviour within social life. In relation to norms we do not have to ask ourselves all the time if a thing is good or bad, right or wrong, fair or unfair.

Exercise

Answer the following questions - give convincing arguments:

(a) Are norms eternal?

(b) What factors do norms depend on?

As a starting point, think about the following examples:

- Islamic religion allows a man to have four wives;
- Women are not allowed to wear trousers;
- Women are not allowed in public with their faces uncovered.

A comparison between various historical eras and various cultures shows that norms are not unchangeable. They differ in time, from one culture to another, from one people to another they depend on social environment, religion, education and various forms of culture.

What are values?

Norms are based on certain **values**.

Exercise

(a) Analyze the list below which comprises different values. Point out current values and outdated values. Give reasons for your choices.

Freedom
Human dignity
Religious belief
Economic development
Consumption
Quality of life
Responsibility
Equality
Education
Communication

Progress
Justice
Creativity
Brotherhood
Work
Truth
Friendship
Obeyance
Ecologic awareness
Industry (hard-work)

Solidarity
Property
Peace
Tolerance
Love of nature
Happiness
Love
Prosperity
Order
Performance

(b) Find out or think up certain norms or rules on which some of the values above were based on

(e.g.:

- People must help each other;
- Knowledge is power;
- Early to bed and early to rise makes a man healthy, wealthy and wise;
- Children must respect their parents).

Definition

Values can be ethical ideas, firm convictions, purposes of actions or the purpose people give to their lives. Individual persons or social groups consider them important, worthy of desire or pursuit, even if they are not "positive". There are also negative values (e.g. some people will appreciate laziness more than hard work).

Exercise

The Greek philosopher **Plato** called the **four fundamental virtues** as follows: *Wisdom, Courage, Caution, Justice*. Which virtues are most important in your opinion (perceived as values)?

What are the relationships between values and norms?

Norms and values are mutually dependent. A value may lead to the elaboration of various norms while a norm can be derived from the consideration of various values.

Example: ●●➡ the value friendship may lead to the possible elaboration of several norms:

I do not make friends with just anyone	I make friends with all those who seek my friendship (offer to be friends with me)	No friendship is possible between a boy and a girl	Friends must have about the same age

continue

....	....	....	....

Vice-versa a norm can be based on more than one value.

Example: norm: (real) ●●➡ I help all those who ask.

can be based on the following values:

Complete

the wish to help somebody	justice	truth (love of truth)	love of one's fellow being	solidarity	peace	....

Exercise

Think of possible norms starting from values such as: equality, liberty: also find the values underlying the following norms:

Order must reign at home and at work.

After a picnic we must collect the remains.

Our belonging to a group compells us to conform to or abide by certain norms. However, in case these norms are not observed or if they are violated, our group(s) may react in various ways: either by expulsion from the group or by punishing the person guilty of infringing on the rule. The consequences of violating the norms are proof of their power.

Norms are extremely powerful, they have a power of constraint over people, in various degrees.

Depending on the nature and consequence of this constraint the norms that control social life can be divided into moral laws and juridical laws. They are the basis for morals and law.

(B) Moral norms and values

When we evaluate our own action or other people's we express our judgements in the following way:

"I think I have done right".

"He was wrong to leave home ...".

"It would be very bad if it were so ...".

"It is a good thing it happened this way ...".

From early childhood we are taught what is good and bad, what is allowed or forbidden, right or wrong, fair and unfair.

Gradually, we come to understand that if we act according to the rules and norms accepted by those around us we act in a moral way or we have a moral sense. Those who violate or ignore moral rules are amoral or immoral.

Definition

The term moral comes from the Latin: mos, moris meaning habit, custom, what is seemly. ***Morality represents for society those norms which help its members decide between right or wrong.*** *Moral norms, valid at a given moment, are also called morals. The science that deals with the fundamentals or principles of morality is called ethics.*

Exercise

Think of certain moral norms you take as reference points on a daily basis. Choose from the table below the consequences of your not abiding by the norms. Give arguments for your choice.

(e.g.:

- I must not copy the homework from the student next to me;
- I must not lie to my parents';

Consequences:

- I will be punished and not be allowed to watch TV.;
- I will feel conscience stricken;
- nothing much will happen;
- I will answer to *God*;
- I will be sent to a re-education centre;
- I will be sorry for what I have done;
- I have done the right thing and I will do it again;
- I can't sleep well at night;
- I'm ashamed;
- complete: ....
- ....
- ....

Moral norms are different from juridical norms (which we will discuss shortly) in that people cannot be made to respect them under constraint. It depends on a person's conscience; inner decision, whether to observe a moral rule or not. This happens precisely (or only) when "nobody is there to see you". That is why the consequences of violating a moral law are mostly "pangs of conscience" or remorse for the deed committed even if no one else knows anything about it. People who violate moral norms, even if they are not punished by law, can bring disgrace on themselves, being sanctioned by public opinion. For instance, some one who never greets other people or who does not behave "properly" is considered as lacking good manners and consequently avoided.

Reading

Austrian psychiatrist ***Sigmund Freud*** *(1866-1939) explained the emergence of* ***moral conscience*** *through the development of a super-ego: as a result of upbringing, education and manipulation in childhood, each human being possesses a* ***super-ego*** *that acts as a more or less rigid conscience.*

The American psychologist Gordon W. Allport modified the "conscience theory" elaborated by Freud:

"<Conscience pangs> in adults are very seldom related to the fear of punishment, whether applied by others or self-administered. A heavy conscience is felt rather as a duty related to certain values. According to most psychological theories current in the USA the essence of conscience is represented by a "must" - felt as a threat of punishment if we do a thing or not. As we have seen above a child's early conscience is of this kind.

However if the conflicts and impulses are related to self-image and one's own ideals, then the sense of duty ceases to be a constraint: "have to" is not the same as "must". I must be careful with matches, I must respect traffic regulations; I must control my anger - if not, there will be unpleasant consequences. But, I have to write a letter, I have to pick up the left-overs from the picnic, I have to do good, as I see it. Every time I assess myself it's as if I were saying:

"This is in keeping with how I see myself, this is it - I just have a sense of duty without any trace of fear .... As a rule, I feel guilty when I make decisions that are not in keeping with what I really am. Guilt is a gnawing pain which, in the case of adults, we can hardly explain by a fear of punishment.

It is more likely a feeling of damaged value, regret that we do not come up to the ideal image we have of ourselves.

The theory I am setting forth sustains that the conscience of "must" comes before the conscience of "have to" but during the shift from "must" to "have to" three important changes take place:

❶ external sanctions are replaced by internal sanctions;

❷ feelings related to interdictions, fear, obligations are replaced by feelings of preference, self-respect and "have to";

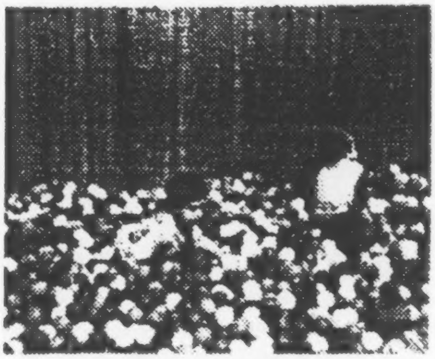
❸ habits specific to "obeying" are replaced by a general autonomy (self-guidance), that is general value frameworks which guide our behaviour.

Exercise

Autonomy is the capacity to impose norms on oneself and behave accordingly. In work groups discuss the following:

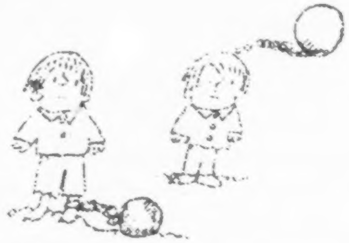
(a) Similarities and dissimilarities between the theories of S. Freud and G. Allport.

(b) Think of a child's feeling and manifestations when he passes from the conscience of "must" to the conscience of "have to".



Games are the predominant activity in early childhood. What rules and norms do children come into contact with through games?

(c) Comment on the cartoon below.



(2) JURIDICAL NORMS. THE LAW.

- *(A) Juridical norms*
- *(B) The Law and the laws*
- *(C) Offence and punishment*
- *(D) Juridical norms and human rights*

(A) Juridical norms

The term juridical also comes from Latin: it means law, norm by law. Some juridical norms are also moral norms or were initially so. Norms like "do not kill", "do not steal" are at the same time moral and juridical norms. However, a juridical norm, unlike a moral norm has a considerably greater power of constraint. People can be made to observe it, by force, if need be. Its violation can bring about various punishments depending on how serious the action is. For instance if one doesn't offer one's seat to an elderly man on a bus then it is a violation of a moral norm which attracts (or: should attract) public contempt (reproach, irony, rebuke).

But when someone steals, for instance, from public property, he can be punished, even be deprived of freedom. Juridical norms help the members of a society see to it that social justice is observed.

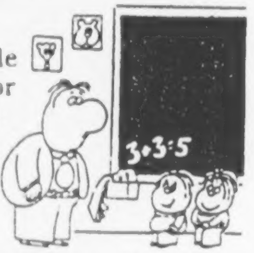
Exercise

(a) Comment on the situations listed below and try to find which norms they are connected to:

	Juridical norms
	Example:
☐ The formteacher summoned to school the parents of the children who had skipped classes.	• Children must attend school until the age of 14.
☐ The Lodgers' Associations that have not paid their dues to Romgaz and Renel will no longer be supplied with electricity and gas.	•
☐ The perjurer was given a steep fine.	•

(b) Can juridical or moral norms be true or false?

(c) Do you believe people have the right to doubt the validity of a moral or juridical norm? Can the validity of a norm be debated in the same way as a scientific truth? Before you give an answer take a look at the cartoon.



"It must be true, Sir, we both voted in favour of the same answer".

(B) The Law and the laws

Juridical norms are also called norms of law; in other words they ensure that justice is done. These norms or provisions have existed under different forms in the course of time: tradition ("the local custom", "the law of the land") their written rules and laws. Today, in all countries, these rules make up the law systems or codes.

The first written laws date back to the reign of King Urnammu of Mesopotamia (2, 100 B.C.). They established, among other things, the punishment for runaway slaves or witches. King Hammurabi of Babylon ordered the first comprehensive code of laws to be carved in stone, on the pillar in Susa in 1758 B.C. It contained rules for all the major legal cases, from punishment for crime and theft to marriage contracts and collecting income taxes.

● ● ➡ **The first laws**

In most European countries legislation (the ensemble of laws) is based on Roman Law in other words on the Romans' system of laws. In Anglo-Saxon countries many laws are rooted in the common law of the Middle Ages. However, these laws were often so unjust, that, beginning with the 15th century, they have been continuously replaced.

In many Muslim countries laws are based on rules in the Koran (the Holy Book of Islam).

LAW

(System of laws)

Civil law

- deals with conflicts between private individuals - for instance differences of opinion/interests in labour contracts or industrial injury;
- the party that loses a civil trial usually has to pay a penalty;

Roman emperor Hadrian (117-138), the author of some important considerations on the Law and laws (for instance, leaders win the people's trust by adopting laws which can really be enforced).

Criminal law

- deals with criminal actions: homicide, theft, rape;
- the meaning of criminal action differs from country to country but, as a rule, it is a question of an action detrimental to a person, his property or status;
- the criminal code stipulates various punishments for these offences;
- the person accused of having committed such an offence must stand on trial in a court of law;
- as a rule accusations are not made by private individuals but by state authorities - the Prosecution.
- the representative of the Prosecution (the Prosecutor) tries to put the case and call the evidence against the defendant;
- **the defendant** has a right to a lawyer who acts in his defence;
- if the evidence against the defendant is not conclusive, the defendant is found not guilty and set free;
- if the defendant is found guilty the judge will announce the verdict and pronounce the sentence.

TRIAL

- Depending on the juridical system of a country, trials are held in different manners.
- In the USA for instance, lawyers have the right to question the defendant and convince the judge of their clients' innocence. Extremely serious cases are judged by a jury composed of twelve people who decide whether the defendant is "guilty" or "not guilty". In other countries the judge has the exclusive right to question the defendant.
- The way a trial is held is determined by legal proceedings.

APPEAL

- If someone considers himself wrongly convicted or the sentence too harsh, he can appeal against it (in our country included).
- As a rule, the Prosecution cannot intervene if the defendant is set free.
- The step's to be taken from one law court to another vary from country to country.

Exercise

(a) The symbol of justice (or law) is a blind-folded woman holding a scales in her hand. Analyze and comment on the components of this symbol.

(b) Hold a project-type activity, obtain information on the system of law in Romania in order to answer the following questions:

- what is the name of the Supreme Court in Romania?
- are trials public or not?
- what are the names of the law courts in your neighbourhood?
- what is the difference between a lawyer, a prosecutor and a judge?
- what are the qualifications required for people working in law?
- can you name law codes elaborated in various historical periods in Romania?

International law

The member countries of the UN have voted an international code of law. Lawsuits are presented to 15 judges of the International Court in Den Haag (Holland).

Tribal Law

There are, however, many contemporary cultures that do not have written laws. None the less each member of the community knows what he may or must not do. In cases when norms are violated or conflicts arise the "judgement" is passed by a chieftain or by the Council of Elders.

WHAT ARE THE LAWS?

(a) Imagine a script in which a society would have to live without laws.

Exercise

(b) What laws must one respect in everyday life? (e.g. the law on persons' civil status).

(c) Which of the laws adopted or discussed in Romania after 1989 has drawn your attention?

In all modern states laws are voted by Parliament. It represents the legislative power in a state.

Proposals for new laws, "bills", are made to Parliament by the Government (the executive power), senators, representatives or citizens. In order for a private bill to be introduced to Parliament it must be petitioned by at least 250.000 signatures of citizens with the right to vote.

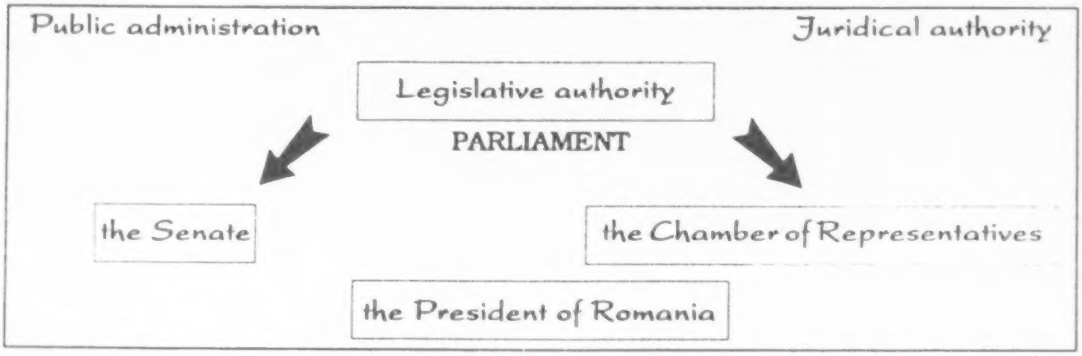
Exercise

Hold a role play in which some students come up with bills and the rest of the class (the "Parliament") debates and agrees to them by vote (or votes against it).

It is the **executive authority** or **state power** that is appointed to control the observance of laws.

Judicial authorities determine whether those accused of having violated the law are guilty or not guilty.

ROMANIAN STATE AUTHORITIES


Public administration
Juridical authority
Legislative authority
PARLIAMENT
the Senate
the Chamber of Representatives
the President of Romania

(1) The Parliament of Romania is the supreme representative body of the Romanian people and the sole legislative authority in the country.

Article 58 - Constitution of Romania

(1) The Parliament adopts constitutional laws, organic laws and ordinary laws.

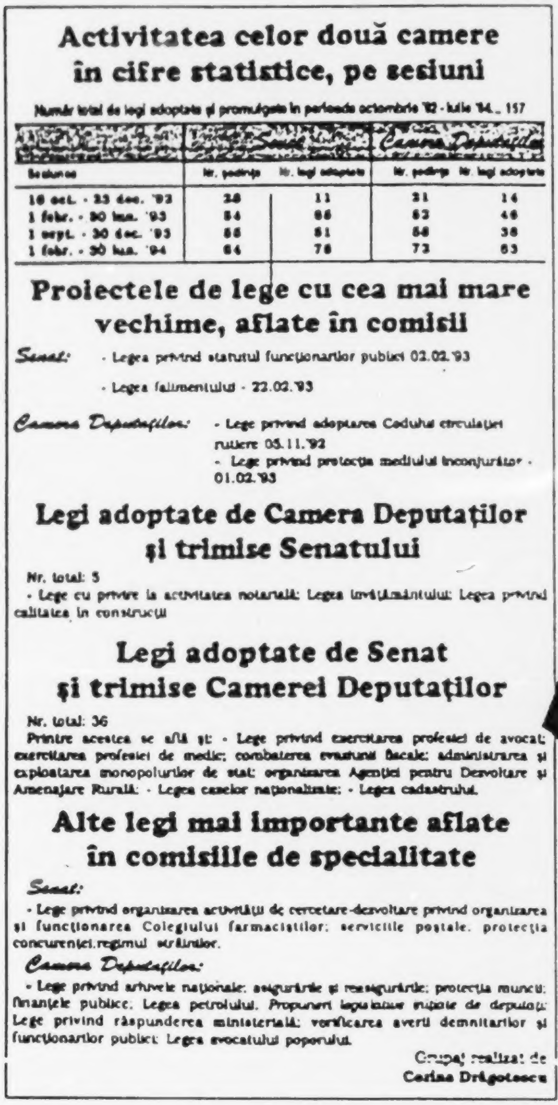
Article 72 - Constitution of Romania

(1) A law is set to the President of Romania to be promulgated; the law is promulgated in not more than 20 days from the date it is received at.

Article 77 - Constitution of Romania

The law is published in the Official Monitor of Romania and comes into force at the date of publication or at the date stipulated in the text.

Article 72 - Constitution of Romania



Activitatea celor două camere în cifre statistice, pe sesiuni

Număr total de legi adoptate şi promulgate în perioada octombrie '92 - iulie '94 .. 157

	Senat		Camera Deputaţilor	
Sesiunea	Nr. şedinţe	Nr. legi adoptate	Nr. şedinţe	Nr. legi adoptate
16 oct. - 23 dec. '92	28	11	21	14
1 febr. - 30 iun. '93	84	66	63	46
1 sept. - 30 dec. '93	66	61	68	38
1 febr. - 30 iun. '94	64	78	73	63

Proiectele de lege cu cea mai mare vechime, aflate în comisii

Senat:
- Legea privind statutul funcţionarilor publici 02.02.'93
- Legea falimentului - 22.02.'93

Camera Deputaţilor:
- Lege privind adoptarea Codului circulaţiei rutiere 05.11.'92
- Lege privind protecţia mediului înconjurător - 01.02.'93

Legi adoptate de Camera Deputaţilor şi trimise Senatului

Nr. total: 5

- Lege cu privire la activitatea notarială; Legea învăţământului; Legea privind calitatea în construcţii

Legi adoptate de Senat şi trimise Camerei Deputaţilor

Nr. total: 36

Printre acestea se află şi: - Lege privind exercitarea profesiei de avocat; exercitarea profesiei de medic; combaterea evaziunii fiscale; administrarea şi exploatarea monopolurilor de stat; organizarea Agenţiei pentru Dezvoltare şi Amenajare Rurală; - Legea caselor naţionalitate; - Legea cadastrului.

Alte legi mai importante aflate în comisiile de specialitate

Senat:

- Lege privind organizarea activităţii de cercetare-dezvoltare privind organizarea şi funcţionarea Colegiului farmaciştilor; serviciile poştale, protecţia concurenţei, regimul străinilor.

Camera Deputaţilor:

- Lege privind arhivele naţionale; asigurările şi reasigurările; protecţia muncii; finanţele publice; Legea petrolului. *Propuneri legislative iniţiate de deputaţi:* Lege privind răspunderea ministerială; verificarea averii demnitarilor şi funcţionarilor publici; Legea avocatului poporului.

Grupaj realizat de
Carina Drăgotescu

'The House of Representatives and the Senate pass laws, decrees, motions in the presence of the majority of members'.

Article 64 - Constitution of Romania

Exercise

Hold a project-type activity to draw up a documentation on the laws recently adopted in Parliament.

CONSTITUTIONS - The Constitution of Romania

Most modern civilized states possess a fundamental law called Constitution. The first consitution in modern times was the American Constitution elaborated between May and September 1787.

Constitutions proclaim citizens' fundamental rights and obligations as well as the organization of state authority. The laws of a state must be elaborated according to constitutional provisions.

The Constitution of Romania was adopted by the country's **Constituent Assembly** (the Parliament) on 21 November 1991.

The first Constitution of Romania was adopted in 1866 when Romania became a principality under the reign of **King Charles of Hohenzollern**.

It is the concern of the Constitutional Court to control the Constitutionality of laws (their consistency with constitutional provisions).

ARTICLE 140 - The Constitution of Romania: (1) The Constitutional Court consists of nine judges appointed for a 9 year mandate, which cannot be extended or renewed.

ARTICLE 141 - The Constitution of Romania: the Judges of the Constitutional Court must have higher juridical qualification, high professional competence and at least 18 years of service in juridical activities or in Higher Juridical Education.

Draw up a documentation concerning the laws analyzed by the **Constitutional Law** in the past year as the juridical norms included in the text of the laws have been contested as being contradictory to constitutional provisions.

(C) Offence and punishment

Juridical norms show what is allowed in society but also what is forbidden. In case someone infringes the law (juridical norm) deliberately or unintentionally, society is entitled, through juridical authorities, to establish the person's guilt and the suitable legal punishment.

How can one prove a person's guilt?

In the Middle Ages, for example, in order to determine whether the accused was guilty or not several procedures were used: a fight between two individuals, throwing one in the water; burning at the stake (especially in the case of witches). These methods were based on the idea that *God* would save the innocent.

In his novel "Tyll Eulenspiegel" De Coster stresses the irrational character of these procedures a woman accused of

What kinds of punishment?

In Antiquity the most frequent punishments were death penalty or mutilation; Hammurabi's code required that if a son were to hit his father, he should be punished by having his hand cut off.

In the Middle Ages several kinds of punishment were in use: prison, fines, public execution, confiscation of property, hard labour (e.g. on galleys). Many public executions were fiercely cruel: the "guilty" person was hanged or beheaded and then cut in four.

witchcraft thrown in a sewer, bound hand and foot. If she drowned she was considered innocent. If she managed in some way or another to stay alive people believed she was helped by the devil and she was killed anyway. Consequently, the whole procedure had only one final goal, that of killing the accused.

Many innocent people died this way. Nowadays, a defendant's guilt or innocence must be proved with evidence. Evidence can be physical (fingerprints, objects, etc.) or it can be under the form of testimonies of witnesses. In modern law systems the defendant is given the benefit of the doubt until the verdict is announced. In the US, for instance, the lawyer for the defence does not have to prove his client is innocent, only that the arguments of the prosecution are inconclusive.

The decision as to the guilt or innocence of the defendant is made by a judge or a jury (US).

In many countries if the defendant pleads guilty then the sentence is usually reduced.

Proof of someone's guilt can or could be obtained by torture.

Officially, torture is forbidden in most civilized countries.

When describing his trip to Holland, Mihail Sadoveanu tells how dreadful punish-ments practically led to the disappearance of theft: thieves were publicly executed by gradual immersion in a cauldron of hot oil.

The executions were intended to frighten the people and, through fear, to impose respect for the established social order.

Sometimes admitted guilt extended the punishment to the entire family. That is why around the year 1600 some of the accused preferred to be stoned to death rather than admit their guilt because that would have meant the entire family would lose their property.

In modern and contemporary times punishment is inflicted by: imprisonment, hard labour, fines, confiscation of property, withdrawal of the right to practise a certain profession, "suspended" prison sentence.

If in the Middle Ages, for example, the accused could be hanged for a minor theft (the people had a taste for public executions) for the past 200 years imprisonment has been the most frequent punishment.

The death penalty has been abolished in most countries (including Romania);capital punishment is however still legal in some of the states of the USA in extremely serious cases(e.g. chain crimes, sadism, etc.).

Offence and
punishment

Why is
imprisonment
considered a
form of
punishment?

Comment

Comment on the following texts: in the right-hand column put down the main ideas of the text together with your personal opinions.

(1) *"Punishment must lead to an awareness of guilt. It is the instrument of the soul's reaction which one can call "pangs of conscience" or "heavy conscience". But, this is how we still pass by reality and psychology...*

The true pangs of conscience are a very rare thing among criminals and culprits... As a rule punishment results in withdrawal and concentration; it strengthens the feeling of alienation; it strengthens the capacity of resistance... If we think of the thousands of years before the (written) history of mankind then we have the right to reflect, unreservedly, that it is precisely punishment that prevented the evolution of the feeling of guilt, at least in the case of people who were flooded with the force of punishment".

Friedrich Nietzsche: Zur Genealogie der Moral (On the genealogy of morality).

(2) The purpose and task of punishment

"The purpose and task of punishment are expressed in theories, presented briefly below:

(a) **The theory of revenge**. It satisfies the ancient human need of revenge or retaliation (an eye for an eye - "The lex talionis" of the ancient Jews)...

(b) **The theory of intimidation** ... Potential criminals must be intimidated. It is obvious that it not longer fits today's conceptions of guilt and sin and can no longer be the major purpose of punishment ...

(c) **The theory of re-socialization**. This theory, in keeping with the present day concept of punishment, is not focused on revenge and intimidation. It is intended to turn punishment into a means of making the guilty person aware of the injustice he has committed, reform and return to society. The theory of resocialization is applied without limits only in the criminal law for minors.

(d) The theory of security and prevention. It starts from the idea that a large number of people who break the law are not capable of socialization and do not even want it. In this case, punishment is intended to defend citizens from a *recurrence of the offence. If the culprit cannot be imprisoned, he can be taken to a sanatorium, a psychiatric asylum, a detoxification centre (for alcoholics) or a re education centre".*

Donat Pinter: rechtskunde (The law - fundamentals)

(3) No punishment can be applied in the absence of juridical procedures.

"In the case of a grave infringement on fundamental human rights which usually takes the form of punishment, it is not nearly enough to allow the possibility of subsequent verification of the justice of the case; justice must be determined beforehand, the juridical procedure must be completed before establishing the punishment. «The fact that a murderer canot be executed for his crime without a court order is a juridical declaration of all civilized nations»" (Troelsch). Accordingly, another principle should be just as valid, namely that everyone should be considered innocent until proved guilty - Nulla poena sine lege".

Helmut Coing - Begrenzung der Strafe (Restriction of punishment)

Exercise

Comment on the following juridical maxims:

(a) ***Dura lex, sed lex.***
(The law is tough but it is the law)

(b) ***Nulla poena sine lege.***
(No punishment without the law)

(c) ***Ignoratio legis non scusat.***
(Ignorance of the law is no excuse)

Comment

Comment on the following texts which refer to juvenile delinquency.

Comments:

(a) Juvenile delinquency is yet another phenomenon that has a profound effect on young people. Statistics show that many young people coming from poor or underpriviledged sections of society, who are unemployed or low qualified, are increasing the number of malefactors. In the U.S. for istance, more than half the people arrested for serious offences are under 21 years of age. In this area also, apart from re-education and preparation for integration in society, it is important to do something about the social situation, to act on the factors which drive young people to violence and crime.

Ion Diaconu- Drepturile omului, p.80

Comments:

(b)

Mass-media, coautoare la explozia de violență?

Un amplu studiu sociologic întreprins în țări occidentale în anii 60 și reluat în 1971, respectiv 1982 - după cum relevă săptămânalul „Economist" a evidențiat că acei care vizionaseră intens în copilărie scene de violență la T.V. aveau la maturitate tendințe criminale. Aceste tare se manifestau concomitent cu dorința de a crește copii mai agresivi decât ei. Cu toții confundau idealul de forță și afirmare a propriei personalități cu noțiunea de agresivitate și egocentrism.

Un test aprofundat, realizat de pedagogi și psihologi britanici, a dat rezultate concludente. Subiecții au fost copii de vârstă preșcolară cu date psihice și sociale asemănătoare, provenind din medii în măsură să le asigure educație, confort, afecțiune și echilibru interior. Jumătate dintre ei au urmărit un program obișnuit, potrivit inocenței imaginii lor despre lume. Ceilalți au suferit un adevărat bombardament informațional, cu filme și scene specifice (crime, bătăi, răpiri). În mod evident li s-a dezvoltat atitudini antisociale.

Necesitatea supravegherii rețelelor de televiziune a apărut în Statele Unite încă din anii '70. Iar nu de mult, în lupta sa pentru adoptarea unui program democrat de combatere a criminalității, președintele Clinton adresa un apel, de la Hollywood, către producători: să renunțe la scenarii axate pe violență sau pornografie.

... Marea Britanie, 1991. Doi copii, de zece ani fiecare, ulterior declarați sănătoși psihic, din familii capabile să le ofere suport material și pedagogic, ucid cu cruzime un băiețel de numai doi ani. Cazul a cutremurat întreaga lume. Sentința judecătorului a fost aspră. Unul dintre apărători, încercând să minimalizeze grozăvia actului, învinuia acea parte a presei care incită la crime. Acuzația era mai ales îndreptată împotriva unui film foarte popular în Anglia la acea dată, împânat cu scene de violență, „Child's Play 3". Niciodată până atunci nu se pusese în vreo instanță problema mass-mediei ca autoare morală în fenomenele criminale. Un prim pas care nu va rămâne, probabil, singurul.

Și simpla imitație poate de multe ori juca un rol tragic. În 1988 o bună parte a adolescenților care s-au sinucis aruncându-se sub roțile trenurilor în Germania Federală, urmăriseră în prealabil programe TV cu alți tineri săvârșind gesturi similare. Intens mediatizată, așa numita „ruletă rusească" a provocat și ea până în prezent destule victime.

Deși motor al civilizației moderne, informația mediatizată însă fără suficient discernământ moral poate deveni bumerangul care se întoarce și-l lovește pe însuși acela care l-a lansat.

(M.D.)

(D) Juridical norms and human rights

The field of law is, unfortunately, also the area where it is possible to witness a great number of abuses against fundamental human rights. Judges can be impartial or corrupt, the testimonies can be obtained through physical or psychic torture or by constraint/blackmail, verdicts can be brought against innocent people, sentences can be unjust and guilty people can be declared innocent owing to a "skillful" lawyer or to immoral judges.

In order to avoid such situations as much as possible, the Universal Declaration of Human Rights includes a series of important provisions in this respect. They must function as principles of rule for all states that have adhered to the Declaration and its contents.

Comment

Comment on the texts below; fill in the column on the right with examples showing how these provisions have been observed or violated in Romanian or international law:

Article 3

Everyone has the right to life, liberty and security of person.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charges against him.

Article 11

1. Anyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or corespondence, or to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

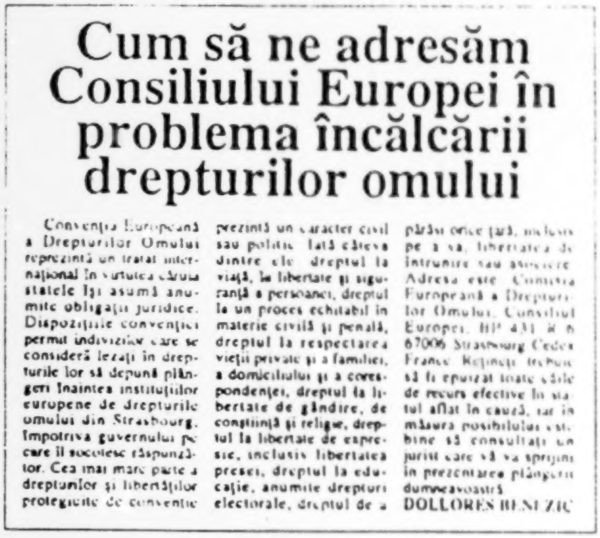
Protection of human rights and protection against juridical abuses

Citizens have at their disposal a series of legal courses of action against police or juridical abuses or against juridical errors:the rights to an appeal in higher courts of justice, the rights to appeal to international organizations in charge of cases of violation of human rights (The Council of Europe, Amnesty International), the right to set up citizens' initiative groups, groups for making the public and authorities concerned, aware of a certain issue.

Exercise

Comment on the following cases and courses of action supporting the observance of human rights and the rights to a fair trial.

(a)



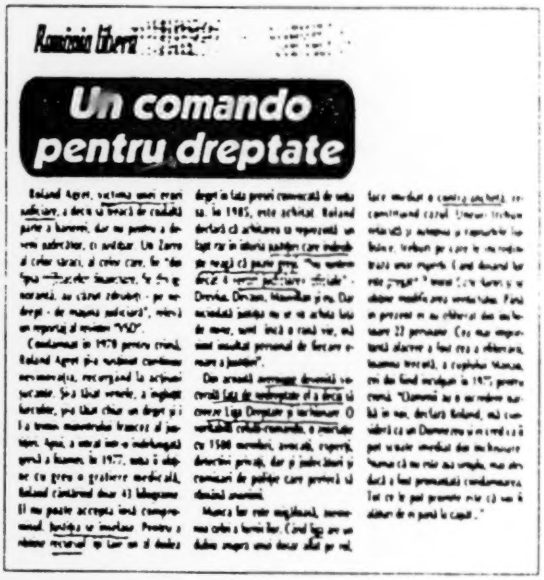
Cum să ne adresăm Consiliului Europei în problema încălcării drepturilor omului

Convenţia Europeană a Drepturilor Omului reprezintă un tratat internaţional în virtutea căruia statele îşi asumă anumite obligaţii juridice. Dispoziţiile convenţiei permit indivizilor care se consideră lezaţi în drepturile lor să depună plângeri înaintea instituţiilor europene de drepturile omului din Strasbourg, împotriva guvernului pe care îl socotesc răspunzător. Cea mai mare parte a drepturilor şi libertăţilor protejate de convenţie prezintă un caracter civil sau politic. Iată câteva dintre ele: dreptul la viaţă, la libertate şi siguranţă a persoanei, dreptul la un proces echitabil în materie civilă şi penală, dreptul la respectarea vieţii private şi a familiei, a domiciliului şi a corespondenţei, dreptul la libertate de gândire, de conştiinţă şi religie, dreptul la libertate de expresie, inclusiv libertatea presei, dreptul la educaţie, anumite drepturi electorale, dreptul de a părăsi orice ţară, inclusiv pe a sa, libertatea de întrunire sau asociere. Adresa este: Comisia Europeană a Drepturilor Omului, Consiliul Europei, BP 431 R 6 67006 Strasbourg Cedex France. Reţineţi: trebuie să fi epuizat toate căile de recurs efective în statul aflat în cauză, iar în măsura posibilului este bine să consultaţi un jurist care să vă sprijine în prezentarea plângerii dumneavoastră.

DOLLORES BENEZIC

Comments:

(b) *Newspaper "România Liberă"*

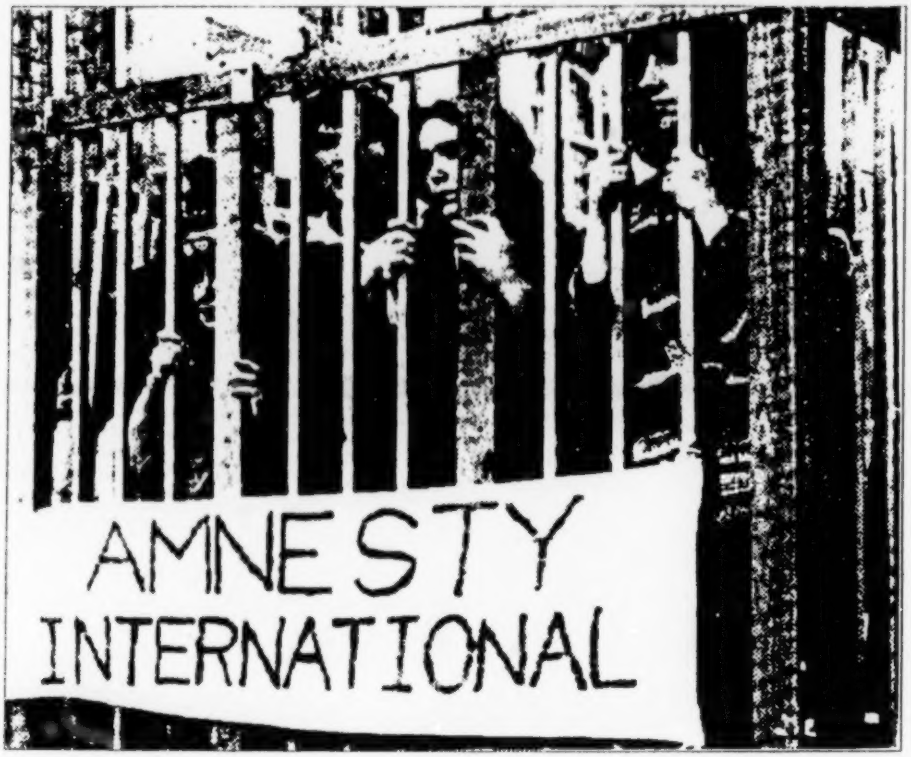


România Liberă

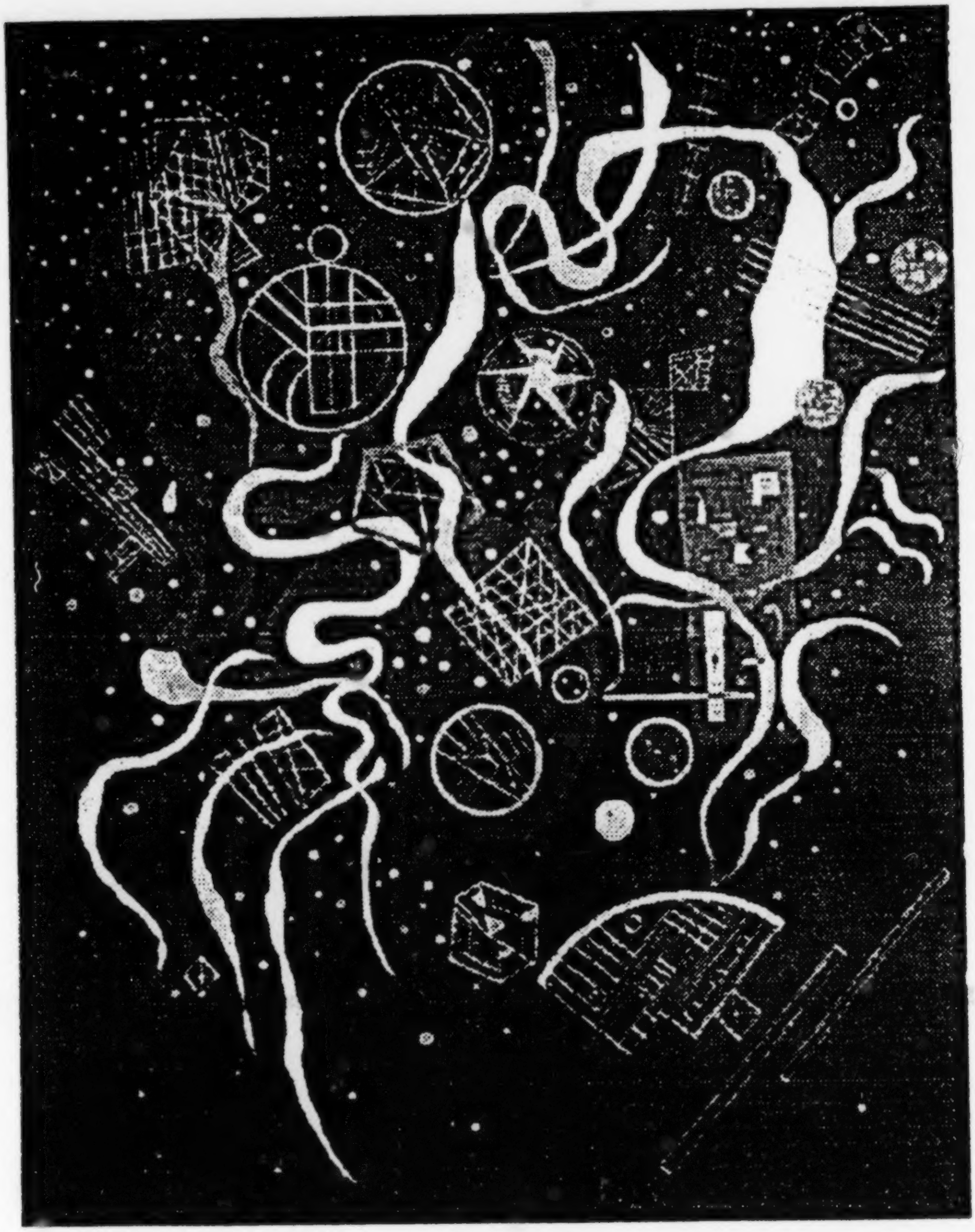
Un comando pentru dreptate

Comments:

(c) One of the forms of heightening public awareness, used by Amnesty International is that of symbolic solidarity with people unjustly imprisoned (e.g. political prisoners).


AMNESTY
INTERNATIONAL

Comments:



Movement - Kandinsky

CHAPTER V

THE INDIVIDUAL PERSON AND NATURAL ENVIRONMENT

(1) DETERIORATION OF THE ENVIRONMENT
(2) PROTECTION OF THE ENVIRONMENT

(1) DETERIORATION OF THE ENVIRONMENT

Human life in society depends on co-operation among people as well as on the observance of moral and juridical norms. However, it cannot exist without natural environment. Man is at the same time a part of nature and yet different from nature.

Through conscience and language man has built a world of values and culture and gradually improved the instruments with which he can dominate and exploit nature.

Definition

Nature is everything that man has not made.

The industrial era, that man entered a few centuries ago, along with the so-called industrial revolution (England, 18th century)made work easier by the large-scale use of machines. The industrial revolution then led to the technical-scientific revolution, noticeable, as such, especially after the Second World War. New, extremely competitive technologies appeared and people's day-to-day life became much easier through the use of electricity, central heating, running water and various household appliances.

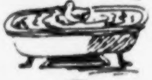
Statistics show that in civilized countries every person uses, on an average, 150 l of water daily.

preparing food: 3-6 l

food and drink: 3-6 l

washing clothes: 20-40 l

household activities: 9-17 l


bath and shower: 20-40 l

toilet: 20-40 l

Compare the daily average consumption in the table on the left with the consumption in your own family.

....
....
....
....
....
....

However, water is used not only in the daily household activities but also on an industrial scale, in the cooling processes or as recipient for waste discharge.

Man's interfering with nature has **resulted** in unexpected and extremely **serious** consequences:

- in ancient Mesopotamia the irrigation canals contributed to the soil's loss of water and the appearance of salty soils that made the land barren;
- in ancient Greece, the massive deforestation (for firewood in ceramics workshops) brought about the erosion of the limy mountains in Attica;
- the sewerage of rivers and streams increases the water flow and prevents the supply of the ground water layer; consequently in case of torrential rains or melting of snow catastrophic floods may occur (e.g. the repeated flooding of the Rhine in 1993 and 1995).

Through many of his interventions in nature man has achieved the so-called pollution (poisoning) of the environment, which together with erosions caused by human activities lead to a deterioration of the environment.

It is quite true that Nature has the means to regenerate. Unfortunately, however, there are instances when the process of regeneration is very slow or it is no longer possible!

What factors contribute to the deterioration of the environment?

In workgroups discuss your observations of natural environment deterioration in your home town.

(a) Who is responsible for the deterioration?

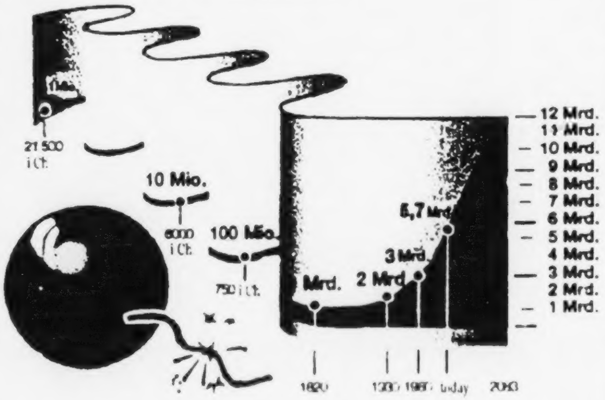
(b) Make a list of the factors that lead to the deterioration of the environment and discuss it in class.

Some of man's actions do not have immediately noticeable effects. They "pile up" **in time** and can become dangerous after several generations (e.g. the massive **deforestations** in the Vrancea Mountains Which have led to many floods and land**slides**). Other actions may have disastrous immediate effects, such as the explosion at the Chernobyl Nuclear Power Plant (1986) or the Kuwait oil fields set on fire by Iraq.

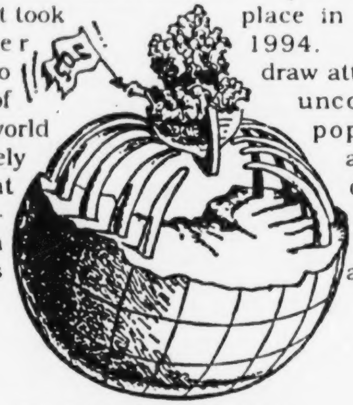
Exercise

The table below shows some of the most important factors which now place the Earth in danger. In the right-hand column describe how these factors act in your community:

(a) population explosion



The International Conference on Population and Development took place in Cairo in September 1994. It was intended to draw attention to the dangers of uncontrolled increase in world population which severely affects the environment due to a chaotic, exaggerated exploitation of the soil, forests and water.



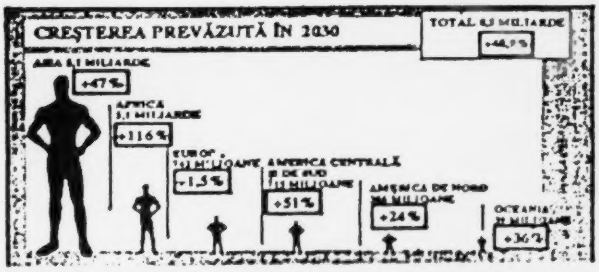
S.O.S. Noah's Ark - 1994

U.N.O. data

- The Earth now has a population of 5.7 billion people. In the year 2050 the population could reach the figure of 7.8 to 12.5 billion.
- In developing countries (The South-as they are also called, or Third World countries) one out of three persons (1.2 billion people) do not have access to drinking water.
- If deforestations continue at this rate, between 30 to 40% of the earth's population will no longer have fuel supplies.

- 17 million ha of tropical forests and 6 million ha of arable land are turned to dust every year.
- 35,000 children die every day due to poverty coupled with environment deterioration.

Newspaper



Conferința demografică de la Cairo

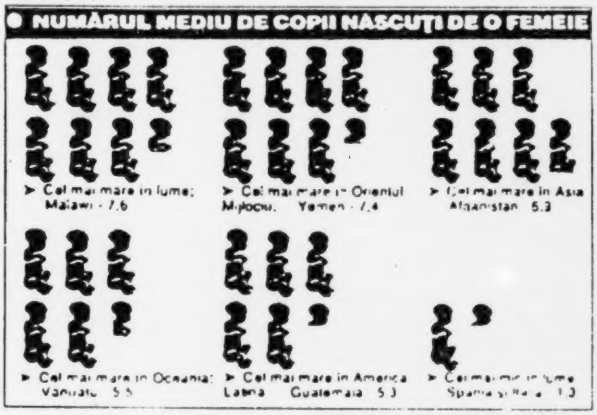
Suntem prea mulți pe Terra?

● În capitala egipteană, o nouă ediție a dialogului Nord-Sud

Previziunile experților sunt dramatice: în 2030 vom fi 8 miliarde și jumătate de locuitori. Raportul Băncii Mondiale prevede că, în numai 35 de ani, populația planetei va spori cu aproape 50 la sută. În aceste condiții, potrivit acelorași surse, vor fi anulate orice eforturi pentru ameliorarea standardului de viață al populației din regiunile lumii a treia. În plus, datorită constrângerilor sociale și mizeriei, 500 000 de femei mor anual în urma avorturilor practicate încă pe scară largă, în întreaga lume, în condiții îndoielnice și clandestine. În timp ce ritmul de creștere al natalității, în Europa, este zero, în Africa este de 116 la sută, în America Latină de 51 la sută și în Asia de 47 la sută. Acestea sunt datele de la care pornește textul elaborat de ONU, propus pentru dezbatere Conferinței de la Cairo. Iar Vaticanul și Islamul declară război Națiunilor Unite considerând periculoasă și imorală liberalizarea avortului.

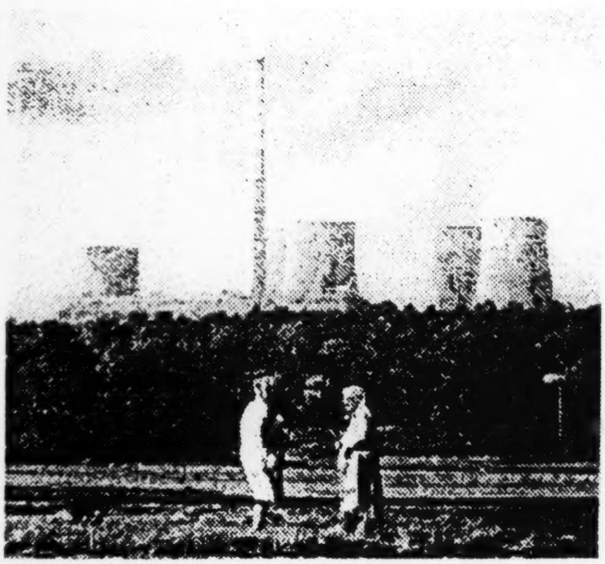
The highest birthrate per annum is recorded precisely in some of the poorest countries of the world.

Newspaper

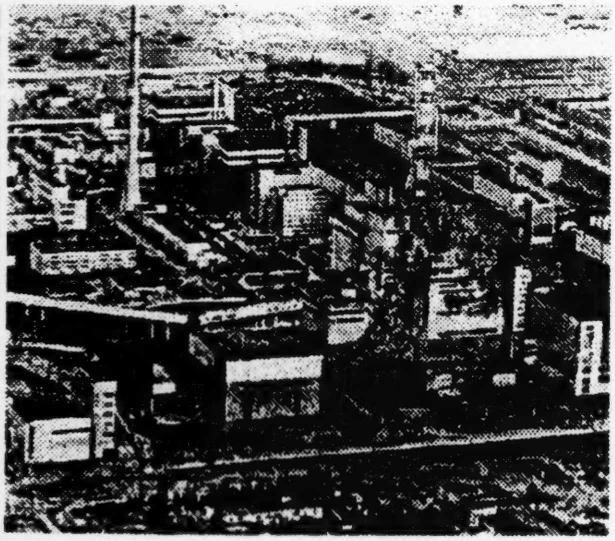


The Cairo Conference consequently put forth the idea of strict birth control for the entire world by using family-planning techniques. This proposition is opposed both by the Vatican and the Islam states which consider that man has no right to intervene in population growth issues, the only possible means of growth, admissible on religious grounds, is natural growth.

(b) Polluting factories



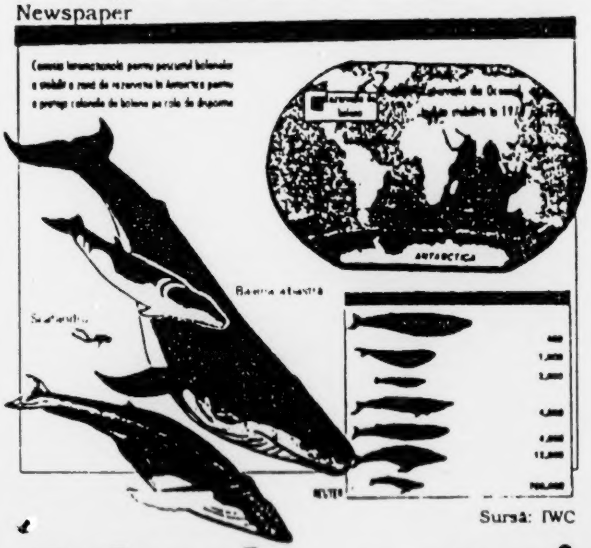
(c) Dangerous technologies (chemical, nuclear)



The nuclear power plant at Chernobyl

(d) Irrational exploitation of non-biological and biological environment resources

Newspaper



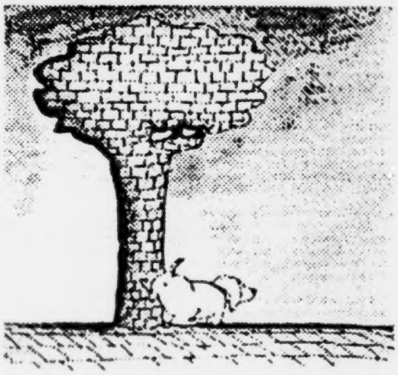
Sursă: IWC

Balenele, o specie pe cale de dispariţie

Ca urmare a vânătorii iraționale, balenele, aceste uriașe mamifere care populează oceanele lumii, au fost la un moment dat pe cale de dispariție, ceea ce a determinat comunitatea internațională să adopte măsuri drastice pentru salvarea speciei. În acest scop, în Oceanul Indian ca și în Oceanul Antarctic au fost stabilite rezervații în care vânătoarea este strict reglementată. Din păcate, unele țări, cum ar fi Japonia, refuză să se conformeze acestor reglementări, cum se face ca pericolele care amenință marile cetacee să se mențină. Sugestivul grafic, realizat de agenția Reuter, înfățișează în partea stângă principalele subspecii de balene, printre care balena albastră este cel mai mare animal trăitor pe planeta noastră, dimensiunile sale uriașe putând fi și mai ușor sesizate dacă le comparăm cu cele ale unui om.

În dreapta jos, o statistică a numărului de balene care se găsesc în amintitele rezervații. După cum se vede, mai există astăzi în lume doar 450 balene albastre, numărul altor subspecii este de asemenea foarte redus oscilând între 1000 și 12000. Doar balenele din subspecia Minke de dimensiuni reduse se mai găsesc într-un număr relativ ridicat: 700000.

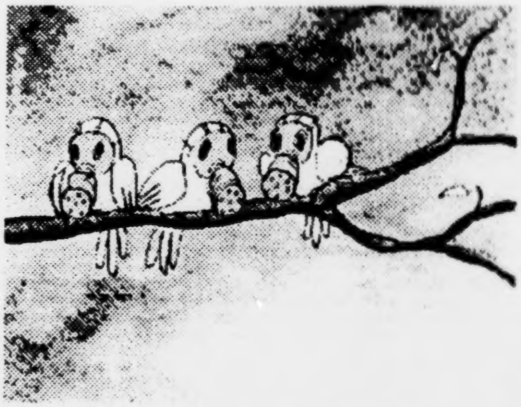
(e) modern traffic on roads covered with asphalt (which destroy soil by packing it down) with autovehicles that produce exhaust gases, the use of airplanes, shipping



Will we live in a world of brick, concrete and asphalt?

The most severe causes and effects of environment deterioration could be summed up as follows:

- many species of animals and plants are threatened with extinction either because they have lost their natural habitat or because it is being destroyed by pollution; it is estimated that the extinction of species is now taking place at a rate 400 times higher than in the past;
- polluted waters: in developing countries the death rate per year is 25 million people as a result of diseases caused by polluted waters; even in industrialized countries, where water is treated in special water-purifying plants, there are still many rivers and streams polluted by chemicals and residual water (industrial and domestic consumption).
- destruction of tropical forests; it is true that they cover only 8% of the surface of the earth but they represent 50% of the wood and they shelter 40% of the species and plants on Earth. They protect the soil and act as a sponge as they draw out water from the soil and eliminate it through leaves into the atmosphere. By acting on the concentration of water and carbon dioxide vapours in the air they influence both local and world climate.
- poisoned atmosphere: the increase of carbon dioxide concentration in the air - notably in the last few centuries, especially due to burning fossil fuel - produces the so-called hot-house effect; CO_2 retains solar heat just like the glass walls of a hot house. The result is the heating up of the earth, increased rain falls, melting of the ice-cap. The factors which contribute most of all to global warming are the exhaust gases from automobiles and airplanes. Burning fossil (solid) fuel leads especially to acid rain and the degradation (death) of the forests;
- nuclear catastrophes and disasters radioactively contaminate the atmosphere and make certain areas uninhabitable for hundreds of years;
- oil spots from the damaged oil-tankers cause the death of many sea animals and birds;
- sunken vessels rust slowly and thus eliminate extremely dangerous chemicals;
- chemicals and atomic residues that lie on the sea-bed or in improper deposit spaces are very dangerous for the environment and people's health;
- factory chimneys send harmful gases into the atmosphere; their effect combines with that of exhaust gases and creates acid rain and global warming;
- rivers, seas and soil are also polluted by chemicals used in agriculture, obviously affecting people's food and health.



What kind of air will we breathe?

(2) PROTECTION OF ENVIRONMENT

(A) Man and nature
(B) The concept of nature in various epochs and cultures
(C) Can environment (still) be protected?

(A) Man and nature

People may have two different attitudes towards nature. It can be regarded as an object, explored with the mind and exploited to satisfy our needs; but man can also relate to it emotionally, that is through a variety of feelings: admiration, ecstasy, fear, love, hate etc.

- Riches of the earth -

Exercise

(a) Think of your own attitudes towards nature. Put down your thoughts in the column on the right:

- ☐ To some people nature is synonymous to their birthplace.
- ☐ Children raised in towns identify nature with their holidays.
- ☐ When feeling sad, some people seek refuge in the midst of nature, which acts like "balm" on their souls.
- ☐ For other people nature is a permanent threat (allergics, people who study the weather and its changes).

I?

(b) Comment on the following text:

> *"There are moments in our lives when we give a kind of love and moving attention to nature embodied in plants, minerals, landscapes, not because it does good to our senses and not because our minds or thoughts derive satisfaction from it, but simply because it is nature."*
> *- Friedrich Schiller*

(c) Take as starting points the ideas set forth by exercises (a) and (b) to show the possible relationships between man and nature.

? (e.g.): man - admirer of nature
? ....
? ....
? ....

(d) Astrology and popular meteorology have tried to offer man knowledge of the signs of nature to help him find guide-lines for his actions and be forewarned of natural disasters. Give examples of such signs.

(e) Comment on the following texts:

(1) *"The Red Indian was raised to be the guardian of life. He has destroyed nothing in nature, whether great or small.*

Destruction has not been a part of Indian thought or action. If it had been so, if this man had been the terrible savage that he was described as being then he would have begun to destroy nature long before the arrival of Europeans on the continent ...

I know of no plant, bird or species of animals which disappeared before. the arrival of the white man ... the white man saw animals and human inhabitants living in nature as "wild life". There is no word in the language of the Dakota Indians that has the same meaning as in English.

From the autobiography of the Indian Chief Luther Standing Bear, Boston, 1993. In 'Land of the Spotted Eagle'

For instance, Indian hunted buffaloes only when they needed food and then they used the bones and skin also. White hunters killed millions of buffaloes until the authorities were forced to protect them in game reserves so as not to let them become an extinct species.

(2) *"The fundamental fact in human conscience sounds as follows: «I am life, that wants to live in the midst of life, that wants to live». man who has learned how to think, feels the need to respect all living beings, and implicitly his own life. He lives life like everything alive in his own life ...*

The ethics elaborated so far is imperfect because it has been concerned only with man's behaviour towards man ... Man is, however, moral only when all life is sacred to him, that of man and other living creatures ...

Unfortunately we are all in the hands of terrible destiny so that we can stay alive only at the cost of other people's lives and we become more and more guilty, as we continue to destroy this life. As ethical beings we try again and again to free ourselves of this necessity. We long to prove our humanity and bring solace to the suffering".

***Alfred Schweitzer** - Respect for life*

In 1952 **Albert Schweitzer** was awarded the Nobel prize for peace. A theologist, protestant, musician, philosopher, he studied medicine later on to dedicate himself to the suffering. From 1913 to 1965, the time of his death, he lived in Lambarene (Gabon-Africa) where he cared for the natives, including lepers, interrupting his stay only for brief periods of time, when he attended concerts or conferences. In 1915, while on a voyage by ship, he discovered the key-expression of his ethics: **respect for life**.

(B) The concepts of nature in various historical epochs and cultures

The word "nature" comes from Latin, where it means birth, procreation, being. "Nasci" means to be born, to appear. The ancient history of mankind as well as the antiquity were dominated by a mystical attitude towards nature, worshipped as God, as the creator of man. The first Greek philosophers believed that nature (or elements of it) represented the principles or fundamentals of the world.

In antiquity, however, human curiosity paved the way to a knowledge of nature. The Roman philosopher and poet Lucretius had already showed in his book "De rerum natura" (On natural things) that knowledge of nature is not a purpose in itself, but a means of freeing man of prejudices and enslaving religious beliefs. In other words, people began to observe nature and ponder on it in order to discover its secrets.

In the Bible - The Holy Book of Christianity - the first chapter of the Old Testament, Genesis - shows a new man-nature relationship.

God gives Adam and his successors on Earth the gift of mastering nature. But from that moment onwards man is also responsible for everything in nature.

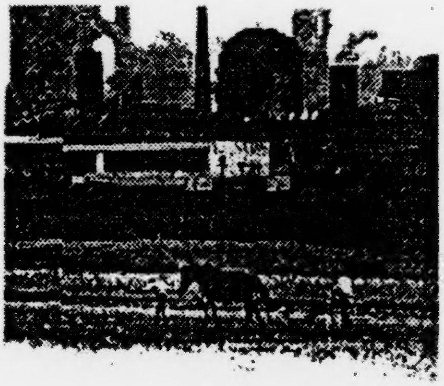
Saint Francis of Assisi or Martin Luther stressed the idea that domination of nature also means protecting nature, that is being responsible for the state it is in. In his poems dedicated to nature Francis of Assisi calls the sun, birds, sky, trees - the sisters and brothers of man.

Beginning with the Renaissance and continuing later on, in modern times, one idea came to be generally accepted, namely that man, as cognitive being, can get to know the world as it was created by God, if he has adequate methods. In England Francis Bacon launched the famous saying "knowledge is power" and proposed observation and experiment as means of learning about nature. Based on the results obtained through observation and experiment, one could go from particular cases to general laws of nature (a procedure called induction). The mathematics and physics of heavenly bodies (Galilei) contributed more and more to the acceptance of the idea that mathematical language is the language of the book of nature.

Modern times brought about the appearance of anthropocentrism (man is the centre of the universe) and the belief that the power of man is in his knowledge of nature. Knowledge will enable man to dominate it.

The industrial era further advanced this concept. Dominating nature involves an increasing exploitation and gradually a deterioration, which is, in some cases, irreversible.

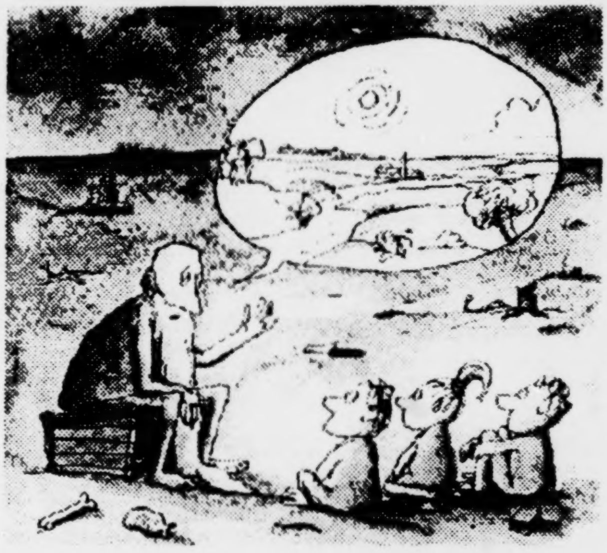
But it was the same industrial era that brought about the (re)emergence of the so-called ecologic conscience, that is the view according to which nature is seen as a value in itself, apart from the benefits it brings to man. Ecologic conscience has developed, of course, also as a consequence of the dangers that threaten life on Earth, dangers unknown to previous generations.



Pollution

(C) Can the environment (still) be protected?

(a) Comment on the cartoon below. The box on the right contains several selected terms, specific to ecologic discussions. Use them and other terms you might find to write possible scenarios showing how environment deterioration can be avoided.



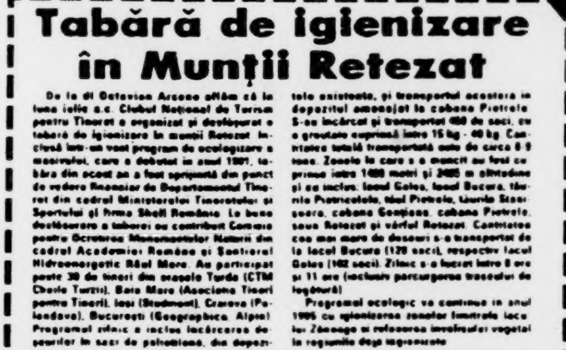
"It is obvious that we must do something about it. The question is, what?"

(Barry Commoner - "The Closing Circle")

- Responsibility
- Conventions on environment protection
- Pollution (specific)
- Cleaning
- Poisons
- Sewage disposal
- Used and unpurified waters
- Hydrographic network
- Ecologic equilibrium

(b) In recent years there has been a growing number of environment cleaning activities, initiated especially by young people. They are aimed solely at saving or re-establishing ecologic equilibrium in a certain area but also at drawing people's attention to it. Starting from the examples below, indicate what similar activities you have been part of (or would like to take part in) and what activities of this sort have been organized in your neighbourhood.

Newspaper



Tabără de igienizare în Munții Retezat

(c) What phenomena have you noticed related to ecological balance (trophic levels - of exchange - undisturbed, between the mineral, vegetable and animal kingdom in a given habitat) in your neighbourhood?

(d) The protection of the environment is an obligation of every citizen. It must not be understood only as a course of action in cases of natural disasters. To protect nature means not to leave rubbish in the woods, not to leave a fire burning in a forest, not to make notches on tree barks, not to pick flowers or hunt animals in a wild life reserve, etc. What other "minor things" could you give as examples?

The state and ecological issues

In order to make the protection of the environment effective the state must become involved most of all.

Article 134 in the Constitution of Romania, which refers to Romania's economy, specifies the following: The state must:

...

(d) control exploitation of natural resources in the interest of the nation;

(e) restore and protect the natural environment and maintain ecological balance;

(f) create the conditions required for improving the quality of life.

The State can and must create, first and foremost a legal framework that would constrain polluting factors to reduce or eliminate pollution. Many industrial plants prefer to pay heavy fines instead of re-technologizing so as to avoid the risk of pollution, taking into account the fact that air filters or methods of purifying waste waters are extremely costly. However, the high cost of these technologies is not the only cause of lack of interest showed by some industrial plants: it is sometimes also a question of incompetence, ignorance or neglect.

From this point of view a new law of the environment will have to propose realistic measures, making "guilty" industrial plants stop poisoning people and the natural environment.

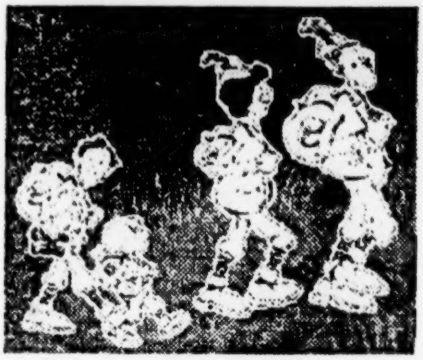
(a) In your opinion which are the most polluted zones in Romania, at the moment?

(b) The Romanian state is a signatory party to several international agreements and conventions on protection of the environment (e.g. The Final Document at the Conference of Environment at Rio de Janeiro 1993). Draw up a documentation on such agreements and conventions between Romania and neighbouring countries or Romania and other countries in the world, signatories to the respective documents.

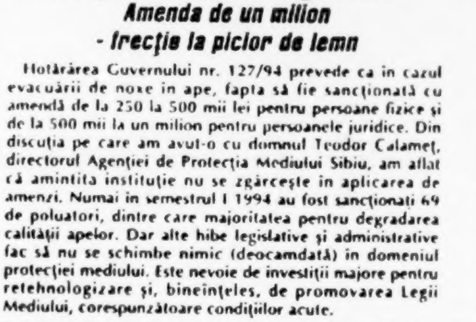
Exercise

(c) The state can set up a legal framework and can support the activity of organizations, groups or institutions involved in creating and maintaining wildlife reserves, ecological tourism, recycling used material, etc. Starting from the examples given on the left-hand side of the page give your opinion related to these measures of protecting the environment and any other examples you can think of.

➾ ecological tourism



➾ fines given to polluting factors



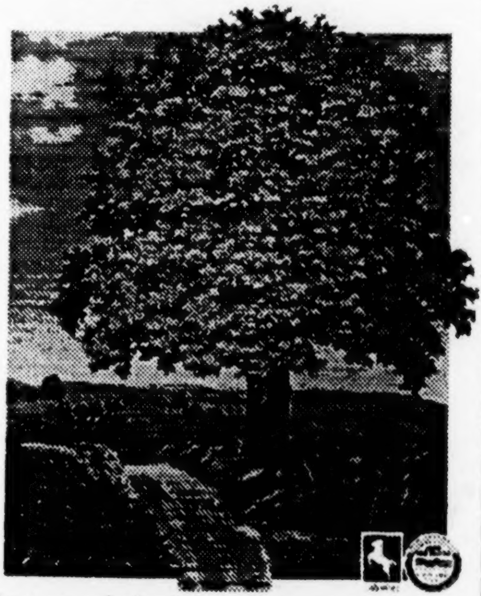
Amenda de un milion
- frecție la picior de lemn

Hotărârea Guvernului nr. 127/94 prevede ca in cazul evacuării de noxe in ape, fapta să fie sancționată cu amendă de la 250 la 500 mii lei pentru persoane fizice și de la 500 mii la un milion pentru persoanele juridice. Din discuția pe care am avut-o cu domnul Teodor Calameț, directorul Agenției de Protecția Mediului Sibiu, am aflat că amintita instituție nu se zgârcește in aplicarea de amenzi. Numai in semestrul I 1994 au fost sancționați 69 de poluatori, dintre care majoritatea pentru degradarea calității apelor. Dar alte hibe legislative și administrative fac să nu se schimbe nimic (deocamdată) in domeniul protecției mediului. Este nevoie de investiții majore pentru retehnologizare și, bineînțeles, de promovarea Legii Mediului, corespunzătoare condițiilor acute.

➾ protection of the environment through wildlife reserves.

- What kind of wildlife reserves are there in Romania?
- What plants, animals or minerals are protected?

➾ recycling used materials



The cover of a book made from recycled paper

The Earth's population is now going through an era of global interdependencies. The deteriorations of environment in one region of the planet entails global deterioration in the same way that environment protection in one area is a step ahead in the protection of the environment on an international scale.

Many countries have ecological parties and movements whose programs are based on true responsibility towards the present and the future.

(a) Do you think ecology is just a passing fashion or a movement of ideas and practical methods which can save mankind from an extremely dangerous ecological crisis?

Exercise

(b) There are many ecological organizations in the world. The most important and most well-know is "Green Peace". Have you heard of this organization? Can you give examples of its involvement in the protection of the environment?

What organizations are there (if any) in your town?

What can each one of you do to protect the environment?

(c) Which articles in the **Universal Declaration of Human Rights** are related to the idea of protection of the environment?

Glossary of terms ancountered in the Student's Book

A

abuse - infringement of the law; violation of a person's rights; overstepping of one's competence, responsibilities in a certain field of activity; gaining advantages or personal profit by illegal use of a position

alternative - choice

altruism - kind, disinterested attitude in favour of other people

autonomy - the right to self-governement, self-control; freedom to govern according to the laws of a certain state led by a central power; **moral autonomy** - the capacity of individual persons to set up norms for themselves without any pressure or influence from the outside

B

bureaucracy - system of government by state officials; (derogative sense) the tendency to exaggerate the formal aspect of things by excessive use of documents, papers, procedures that aim at interpreting and applying norms, rules, instructions and laws

blackmail - threatening someone, through various means in order to obtain something unfairly, for oneself or for others

C

celibate - unmarried

censure - control of the state over books and publications.

citizen - inhabitant of a state with certain duties and rights

cohabit - to live together in the same house

(genetic) code - mechanism that records, preserves and transmits hereditary information (e.g. in the case of human beings the colour of the skin, eyes, etc.) at the level of genes so that the characteristics of a species are transmitted from generation to generation

compromise - agreement based on mutual concessions

(re)conciliation - coming to terms, agreement aimed at eliminating and solving conflicts

consensus - agreement, identity of opinions, harmony

conscience - the sum of psychic processes (emotions) on the basis of which man becomes aware of the world around him and of himself; the results of this process embodied in ideas and convinctions which man asserts consciously, fully aware

correlative - showing a connection, a mutual relationship, expresses a correlation

Chaotic - confused, disorganized

D

degeneration - a change for the worse, a loss with respect to quality, a fall

dignity (human) - the value of a human being based on its very existence as an individual person, treated with attention and respect

democracy - political principle according to which the whole people takes part directly or through representatives in the government of the state; a state governed by representatives chosen by the people (representative democracy) in free elections - democracies exist in republics as well as monarchies

(deontology) - rules that control relationships in a field of activity; fulfil obligations, do what must be done;

professional deontology (code of ethics) - norms which must be observed by the body of people working in a particular profession (e.g. the code of ethics of the medical profession)

diffuse - spread all around, unclear, disorganized, unsystematic

discrimination - perception of differences or distinctions; depriving certain categories of people in a state of their rights, for unfounded reasons

Law - all the juridical norms that regulate people's lives in a given community; science that studies this system of juridical norms as well as the institutions which allow the system of law to function; what a person is allowed to be, have, do

international law - system of norms that regulate the relationships between the states of the world, members of the international community;

natural law - law which exists independent of the system of law based on juridical norms at a given moment in a particular state; law based on human judgement

E

ecologic - branch of biology that studies the relation of living creatures to their surroundings; preoccupation for the protection and conservation of the environment.

equality - (in the field of politics) state of having the same rights and responsibilities

egotism - exaggerated preocupation with oneself and one's personal interests

F

single-parent family - family in which only one parent takes care of the child

philosophy - (from the Greek philosophia - love of wisdom) moral discipline especially the search for knowledge of the sense of life, of the universe and man's role in the world

fraternity - brotherhood; close relationship of friendship, solidarity between people, groups, communities, peoples

H

hermit - a person who lives alone, isolated, having no contacts with his fellow beings

I

information - item of news, fact, knowledge

L

liberalism - view of politics and mankind generally supporting the rights of individuals in favour of state or community authority

liberty - independence, absence of constraint; state in which one is not constrained by personal or political circumstances, felt as a burden or an imposition when one has to make decisions about one's own life or the lives of other people

N

negotiation - discussion aimed at reaching an agreement

notion - form of thought which establishes and makes known the general or common characteristics of objects and phenomena; notions are obtained by generalization and giving theoretical expressions to the concepts

O

opinion - idea, reasoning; public opinion = the point of view of a group, mass of people on a particular issue

contempt - disapproval, scorn for shameful actions or mean people

P

planning - programming, organizing and controlling an activity based on a plan; **family-planning** - all the measures meant to control birth so that the number of children and their birth would be consistent with the parents' economic and social standing and their desire to have children or not

pleonasm - use of more words than necessary to repeat the same idea

presumption - presupposition, admitting a fact as true until proved otherwise; presumption of innocence = considering the defendant innocent, in the system of law, until the verdict is given

pseudonym - name invented or adopted by a person to hide one's own identity (used especially by authors, artists or actors)

R

reason - man's ability to acquire knowledge, to think logically (correctly) to understand, the meaning and relationships between phenomena; judgement

political regime - a state's system of government; there are democratic states (in which the ruling power admits no opposition or just a decorative one one for sake of appearances)

the Reformation - 15th-16th century European religious, political and social movement for the reform of the Catholic Church and against feudal absolutism, which led to the establishment of Reformed or Protestant Churches

resentment - hostile, unfriendly attitude towards somebody, usually the result of an unpleasant memory or impression; anger, enmity, hate, spite

restrictive - putting limits on something/somebody; obstructive

S

sanction - punishment; also has the meaning of aproval, confirmation (e.g. a higher authority sanctions a document issued by a lower authority)

society- all the people living together and linked together by certain relationships

state of belligerence- state of war (bellum, belli is Latin for war)

state- all institutions interacting to ensure the control and organization of society, so that its members can lead an orderly and longlasting existence

rule of law - a state that applies the system of laws adopted by the representatives chosen by the people and which is subject to the control of independent juridical institutions

suffragette- name given to the women who fought for political rights for women in England, at the beginning of the 20th century

T

tolerance - (with referance to political or religious beliefs, traditions or life styles) accepting as valid convictions, attitudes, traditions, customs differentt from one's own

V

Vatican - the government of the Roman-Catholic Church:the Pope's residence in Rome.

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